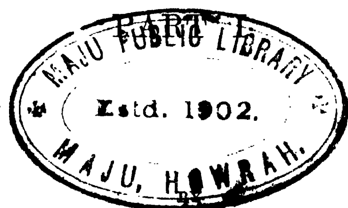
A

PRACTICAL INTRODUCTION

TO

LATIN PROSE COMPOSITION:

PART I.



THOMAS KERCHEVER ARNOLD, M.A.

LATE RECTOR OF LYNDON,

AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

NINETEENTH EDITION.

RIVINGTONS

WATERLOO PLACE, LONDON

Oxford, and Cambridge.

MDCCCLXXXI.

TABLE OF CONTENTS.

EXPLANATION OF ABBREVIATIONS, &c.

D., G., H., K., M., R., Z., stand respectively for *Döderlein, Grotefend, Habicht, Krüger, Madvig, Ramshorn,* and *Zumpt.*

Numerals above the line refer to the *Table of Differences;* if followed by a *curve,* to the *Cautions.*

[A Third Edition of *Döderlein's* own abridgment of his larger work, translated by the Rev. H. H. Arnold, is published by Messrs. Rivington.]

The Ninth Edition will be found both improved in appearance, and rendered more convenient by the arrangement of the Vocabularies in columns. A few additional sentences have been added here and there to the Exercises.

T. K. A.

Grasmere, August 6, 1852.

TABLES FOR REFERENCE.

TABLE I.—GENDERS.

Obs.—*Masc.* exceptions are in *capitals*; *fem.* in the common type; *neut.* in *italics.*

(THIRD DECLENSION.)

Masc. terminations.

ER, OR, OS,
ES *increasing,*
o, *when not* do, go, io.

Principal Exceptions.

er) *cadaver*, *iter*, *papaver*, *tuber*, *uber*, *ver*, *verber*

or) arbor, *aequor*, *marmor*, *cor*

es) compes, merces, merges, quies, requies, seges, teges, *aes*

os) cos, dos, *os* (ossis), *os* (oris), † *chaos*, † *epos*, † *melos*

o) caro, † echo

FIRST DECL. *Fem.*
except names of *men.*

SEC. DECL. (US, ER) §
Masc. except
alvus
domus
humus
vannus
pelagus
virus
vulgus (also *m.*)

Fem. terminations.

do, go, io *,
as, is, aus, x,
es *not increasing,*
s *impure.*

Principal Exceptions.

do, *go*, *io*) ORDO, CARDO, LIGO, MARGO (f) ‡

is) AMNIS, ANGUIS (f), AXIS, CASSIS (is), COLLIS, CINIS, CRINIS, ENSIS, FASCIS, FINIS (f), FOLLIS, FUNIS, IGNIS, LAPIS, MENSIS, ORBIS, PANIS, PISCIS, POSTIS, PULVIS, SANGUIS, TORRIS, UNGUIS, VECTIS, VERMIS

x) CALIX, CODEX, CORTEX, GREX, POLLEX, † THORAX, VERTEX

es, pari-syll.) ACĪNĂCES

s impure) MONS, PONS, FONS, DENS, QUADRANS, RUDENS, † HYDROPS

as) AS, ELEPHAS, *vas* (*vasis*), *fas*, *nefas*

Neut. terminations.

c, a, t, e, l, n,
ar, ur, us.

Principal Exceptions

l) SAL, SOL

n) LIEN, REN, SPLEN, PECTEN

ur) FUR, FURFUR, TURTUR, VULTUR

us) pecus (ŭdis)
(*and all with gen.* ūtis *or* ŭdis)
LEPUS, MUS, grus (*m*), sus (*m*), incus, juventūs, palūs, salūs, senectūs, servĭtūs, tellūs, virtūs

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FOURTH DECL. (US)
Masc. except
acus
manus
idus (pl.)
portĭcus
tribus

FIFTH DECL.
Fem. except
DIES (also *f.* in *sing.*)
MERIDIES

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* Words in *io*, that are not *abstract* nouns, are *masc.*, e. g. PAPILIO, PUGIO, SCIPIO, SEPTENTRIO, STELLIO, UNIO (pearl), with the numeral nouns TERNIO, QUATERNIO, &c.

† Properly Greek words.

‡ Those with (f), (m), are sometimes fem. and masc. respectively.

§ *Greek nouns in* ŏdus (exŏdus, methŏdus, &c.) *with* dialectus, diphthongus, &c. are fem.

These rules depend on the terminations; but some words have a particular gender from their *meaning*.

A. The names of *male persons* and *winds* are masculine.

B. The names of *female persons, countries, islands, towns, plants,* and *trees,* are fem.

(*a*) But of *towns*, these are *masc.:*

(1) Some in *o* (CROTO, HIPPO, NARBO, SULMO, PRUSĬNO): and

(2) All plurals in *i:* VEII, DELPHI.

These are neuter:

(1) All in *um*, or plur. *a:* (2) Those in *e* or *ur* of the third: *Præneste, Tibur.*

(*b*) Of *trees* and *plants.*

(1) Those in *er* (and many in *us*) of the second are *masc.:*

(2) Those in *er, us,* of the third are *neut.: acer, siler, robur, &c.*

C. Several are *common: comes, conjux, custos, dux, hospes, juvenis, parens, princeps, sacerdos, &c.*

TABLE II.—*Formation of the Perfect and Supine.*

I. ☞ The first syllable of *dissyllable* perfects and supines is *long*, if the next syllable begins with a consonant.

(*a*) But *seven* perfects have *short* penult: bĭbi, dĕdi, fĭdi, scĭdi, stĕti, stĭti, tŭli.

(*b*) *Nine* dissyllable supines have *short* penult: dătum, cĭtum *, ĭtum, lĭtum, quĭtum, rătum, rŭtum, sătum, sĭtum.

(*c*) *Statum* from *sto* is long, but from *sisto* short: and the compounds of *sto* that make *stitum* have ĭ: as *præstĭtum* from *præstare.* Though *nosco* has *nōtum*, its compounds that have *itum* have ĭ (cognosco, *cognĭtum*).

N.B. Verbs in italics have no supine.

II. FIRST CONJUGATION [properly a *contracted* conjugation; *ama*-o, *amo*].

(1) Most verbs of this conjugation form roots of *perfect* and *supine*, by adding *v, t,* respectively to the proper root.

[amo (ama-o); amā*v*-i; amā*t*-um.]

(2) Others change *a* into *u;* and form the sup. in *ĭtum*, after rejecting *a*.

Crĕpo, crĕpui, crĕpĭtum. *So* cŭbo, dŏmo, frĭco (*also* fricātum), *mĭco*, sŏno, tŏno, vĕto, sĕco (sectum)—jŭvo, jūvi, jūtum? jŭvātum?

(3) Others form *perf.* in both of these ways.

Discrĕpo, discrepāvi *and* discrepui, discrepatum (?). So incrĕpo (ui, ĭtum *preferred*); the compounds of *neco*, and the obsolete *plico* (fold).

(*But* supplĭco, duplĭco, multiplĭco, *only* āvi, ātum: explĭco, *explain*, reg.: *unfold*, ui, itum.)

(4) Irregular (with *reduplication*).

Do, dĕdi, dătum (*with* ă *in* dăre, dăbo, dăbam, &c.); sto, stĕti, stātum; *but* stāre, &c.

III. SECOND CONJUGATION.

Properly a *contracted* conjugation, but with the vowels open in the first pers. singular of the present tense. (Mone-o; mone-is=monēs, &c.)

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* From *cieo*, to excite. Of the compounds several have *cīre cĭtum*, from the obsol. *cio*.

(1) Most reject *e*, and form perfect and supine in *ui*, *ĭtum*.
(Mon-eo, mon-*ui*, mon-*ĭtum*.)

(2) But some retain *e*, and add *v*, in the perf.—eo, ēvi, ētum.
Deleo, delēvi, delētum. Fleo, neo, *and verbs formed from* oleo [a] (*make to grow*), pleo (*fill*), *and* sueo (*am accustomed*).

(3) Others form *perf.* from root of *present*, lengthening the *vowel* (if short), when present ends in a single consonant.
Căveo, cāvi, cautum: făveo.
Fŏveo, fōvi, fōtum: mŏveo, vŏveo: *păveo*, *ferveo* (and ferbui); *Conniveo*, nivi *and* nixi.
Prandeo (pransum), vĭdeo (vīsum), sĕdeo (sessum), *strīdeo* [b].

(4) Others form perf. in *si*.
(α) *p* sounds. (*Any p* [c] sound with *s* = *ps*; but *bs* sometimes = *ss*.)
Jŭbeo, jussi, jussum; sorbeo, sorpsi, sorptum.
(β) *k* sounds. (The *k* sound, if *impure*, is thrown away before *s*. Any *k* sound with *s* = *x*: *qu* is to be treated as a *k* sound.)
Mulceo, mulsi, mulsum. *Algeo*, indulgeo (indultum), *fulgeo*, *mulgeo*, tergeo, *turgeo*, *urgeo*, torqueo (tortum).
Augeo, auxi, auctum: *luceo*, *frigeo*, *lugeo*.
(γ) *t* sounds. (*t* sound thrown away before *s*.)
Ardeo, arsi, arsum; rīdeo, suadeo.
(δ) Liquid verbs. (*r* thrown away before *s*.)
Măneo, mansi, mansum: hæreo.
(ε) With *reduplication*. (*t* sound thrown away before *s*.)
Mordeo, mŏmordi, morsum: pendeo, spondeo, tondeo.
(ζ) Neuter passives: audeo, ausus sum; gaudeo, gavīsus sum; sŏleo, solĭtus sum.
(η) The following have perf. in *ui*, but do not form their supines in *itum*.
Dŏceo, doctum; teneo, tentum; misceo, mixtum *and* mistum; torreo, tostum; censeo, censum; recenseo, recensum *and* recensītum.

IV. Third Conjugation.

(1) Perfect in *i*, added to root of present.
(α) Acuo, acui, acūtum: arguo, *congruo*, imbuo, induo, luo (luiturus), *metuo*, minuo, *pluo*, ruo (rŭtum, ruitum), spuo, statuo, *sternuo*, suo, tribuo. Volvo, volvi, volūtum. *So* solvo.
(β) *t* sound thrown away before *s* in *sup.*
Mando, mandi, mansum; pando (passum, pansum *rare*), prehendo, scando; *and compounds of* cando (*kindle*), fando (*thrust*), in *cendo*, *fendo*.
(γ) Bĭbo (bĭbi, bibĭtum); cūdo (cūsum), *dēgo*, *lambo*, *psallo*, *scăbo* (scabi), *sīdo*, vello (vulsum: *also* vulsi), verro (versum [d]), verto (versum), vīso (vīsum).

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[a] Some of which have *olesco* in pres. Aboleo, sup. *abolitum*: adolesco, *adultum*.

[b] *langueo*, *langui*; *liqueo*, *liqui* and *licui*.

[c]

	smooth.	mid.	asp.
Mutes with a *p* sound,	p	b	(ph).
———— *k* ——	c	g	(ch).
———— *t* ——	t	d	(th).

[d] *verri*, *versum* poetical. Z.

(δ) (Short vowel of root *lengthened*—ă changed into ē in *perf.*)
Căp-io, cēpi, captum: făcio, jăcio, ăgo, ĕdo (ēsum), ĕmo (emptum), lĕgo (lectum), fŏdio (fossum), fŭgio (fugitum).

(ε) (*n* or *m*, by which the present has been lengthened from a *simpler root* rejected.)
(retaining *short* vowel) findo (fĭd), fĭdi, fissum; scindo (scĭd).
(lengthening the vowel; *a* changed into *ē*.)
Frango, frag, frēgi (fractum); fundo, fūdi (fūsum); linquo, liqu, lic (līqui, lictum); rumpo, rūpi (ruptum); vinco, vīci (victum).
Percello, percŭli, perculsum; sisto, stĭti, stĭtum.

(ζ) With reduplication.
Cădo, cĕcĭdi, cāsum; cædo, cĕcīdi, cæsum; căno, cĕcĭni, cantum; crēdo, crēdĭdi, crēdĭtum; pango (pag), pĕpĭgi, pactum; parco, pĕperci, parcĭtum *or* parsum; pario, pĕpĕri, partum; pello, pĕpŭli, pulsum; pendo, pĕpendi, pensum; pungo, pŭpŭgi, punctum; *posco*, pŏposci; tango (tag), tĕtĭgi, tactum; tendo, tĕtendi, tensum *and* tentum; tundo, tŭtŭdi, tūsum.—So the compounds of *do*; *condo, abdo, reddo*, &c., *condĭdi, condĭtum*, &c.

(2) Perfect in *si*.

(η) *p* sounds. (☞ *Any p* sound with *s* is *ps*; with *t*, *pt*.)
Glūbo, glupsi, gluptum: nūbo, scrībo, carpo, rēpo, scalpo, sculpo.

(θ) *k* sounds, including those in *h*, *qu* and *ct*. (*Any k* sound with *s* is *x*; with *t*, *ct*.)
Cingo, cinxi, cinctum: sūgo, tĕgo, fingo (fictum), tingo, ungo: *ango*, figo (fixum), jungo, lingo, mingo, mungo, *ningo*, pingo (pictum), plango, stringo (strictum), rĕgo, dīco, dūco, cŏquo, trăho [e], vĕho. *Add compounds of* stinguo; exstinguo, restinguo.
Flecto, flexi, flexum, nexo (*also* nexui), pecto.

(ι) Liquid verbs (assuming a *p* before *s*).
Cōmo, compsi, comptum; dēmo, prōmo, sūmo, contemno.

(κ) *t* sounds. (*t* sound thrown away before *s*; vowel, if *short*, lengthened.)
Claudo, clausi, clausum; divĭdo, divīsi, divīsum: lædo, lūdo, plaudo, rādo, rōdo, trūdo: mitto (mīsi, missum).—*Compounds of* vādo.

(λ) *k* sounds. (the *k* sound is thrown away.)
Spargo, sparsi, sparsum; mergo, tergo.

(μ) *t* sounds. (*ds* changed into *ss*;) cēdo, cessi, cessum.

(ν) Liquid verbs. (*r*, *m*, changed into *s* before *s*.)
Gĕro, gessi, gestum: ūro, prĕmo (pressum).

(ξ) *Compounds of* specio (*behold*) *ending in* spicio *make* spexi, spectum. *Those in* licio *from* lacio (*entice*), *except* elicio, *make* lexi, lectum.
Diligo, dilexi, dilectum: intelligo, neglĭgo.
Col-, e-, di-, se-, ligo, *with* perlego, prælego, *have perf.* lēgi.

(3) Verbs with perf. in *ui*.

(ο) Without change of root.
ălo, ălui, ălĭtum (*and* altum); cŏlo (cultum), consŭlo (consultum), mŏlo, occŭlo (occultum), *vŏlo*, *nōlo*, *mālo*; compounds of *cello* (rush: shoot forth); frĕmo, gĕmo, *trĕmo*, vŏmo, gigno (gen, gĕnui, gĕnĭtum); răpio, răpui, raptum; *săpio*, elĭcio, *compesco*, *dispesco*,

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[e] *h* seems to have had originally a *hard* sound. Thus *hiems* for χειμών, and *hs* = *x* (*veh-si* = *vexi*).

depso (*also* depstum), pinso (*also* pinsi, pistum); *sterto* (*also* sterti).
—*Compounds of* sero (*to connect*), serui, sertum.

(π) With change of root.
Meto, messui, messum; pōno, pŏsui, pŏsĭtum; cerno [f], crēvi, crētum; lĭno, lēvi (livi *rare*), lĭtum; sĭno, sīvi, sĭtum; sperno, sprēvi, sprētum; sterno, strāvi, strātum; sĕro, sēvi, sătum; tĕro, trīvi, trītum.
Cresco (cre), crēvi, crētum; nosco.
Pasco (pastum); quiesco, suesco.

(ρ) Verbs forming perf. in *xi*, as if they had roots ending in *k* sound or *h*.
Fluo, fluxi, fluxum; struo, structum; vīve (victum).

(4) Perfect in *ivi*.

(σ) Pĕto, pĕtīvi, pĕtītum; cŭpio, arcesso, capesso, lacesso, incesso.

(5) Neuter verb.

(τ) Fīdo, fīsus sum (confido, diffido).

Fero, tŭli, lātum.
Tollo, sustŭli, sublātum.

V. Fourth Conjugation.

(1) Perfect in *i*.

(α) Venio, vēni, ventum; compĕrio, compĕri, compertum. *So* reperio.

(2) Perfect in *ui*.

(β) Sălio, salui, saltum; ăpĕrio, ŏpĕrio, ămĭcio (amicui ?).

(3) Perfect in *si*.

Farcio, farsi, fartum; fulcio, haurio (hausi, haustum), raucio (rausum) sarcio, sepio; sancio, sanxi, sanctum; vincio; sentio, sensi, sensum.

VI. Deponents.

Second Conjugation. Făteor, fassus; liceor, licĭtus; mĕreor, merĭtus; misĕreor, miserĭtus, misertus; reor, rătus; tueor, tuitus; vĕreor, verĭtus.

Third Conjugation. Adĭpiscor, ădeptus; amplector, amplexus; complector, complexus; dīvertor, dīversus; (*so* prævertor, rĕvertor;) expergiscor, experrectus; fruor, fruitus, *and* fructus; fungor, functus; grădior, gressus; invĕhor, invectus; irascor, irātus; lābor, lapsus; lŏquor, lŏcūtus; mŏrior, mortuus; nanciscor, nactus; nascor, nātus; nītor, nīsus, nixus; obliviscor, oblītus; paciscor, pactus; pascor, pastus; pătior, passus; prŏfĭciscor, profectus; quĕror, questus; sĕquor, sĕcūtus; ulciscor, ultus; ūtor, ūsus.

Fourth Conjugation. Adsentior, adsensus; expĕrior, expertus; mētior, mensus; oppĕrior, oppertus; ordior, orsus; ŏrior, ortus [g].

VII. (☞ *sco* in verbs denotes the *beginning* of an action or state.)
Inchoatives in *sco* have no perfect, but that (in *ui*) of the *root*. This would hardly be considered *their* perfect, did not some of those formed from nouns take a perfect in *ui*, though no verb in *eo* occurs.

VIII. In compound verbs (1) *a*, *æ*, of the root often become *i*, sometimes *e*: (2) *e* of the root often becomes *i*: (3) the *reduplication* of the root is dropt, except in præcurro and the compounds of *posco* and *disco*.

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[f] Properly *to separate*. In the sense of *to see*, it has neither perf. nor sup.
[g] The *present* follows the *third*; but 2 sing. *orīris* or *orĕris*.

On the Arrangement of Words in a Latin Sentence.

1. The general distinction between the English and Latin Order is this:

2. ☞ In Latin the *governed* and *dependent* words generally stand before the words *on which they depend;* so that in simple sentences, the verb, when not particularly *emphatic*, stands at the end of the sentence.

3. Thus in simple narrative, after the conjunctions comes the *subject* (nom. case); then the *governed cases* with *adverbs*, and expressions of *time*, *place*, *manner*, &c., and last of all the *verb*.

4. But if the verb is emphatic, it must be placed earlier in the sentence.—Quod non *dedit* fortuna, id non eripit. Mirabile videtur, quod non *rideat* haruspex, &c. Non *intelligunt* homines, quam magnum vectīgal sit parsimonia.

For it must always be remembered that—

5. ☞ *The degree of* prominence *and* emphasis *to be given to a word is that which mainly determines its position in the sentence.*—And,

6. *a*) The *two emphatic* positions in a sentence are the *beginning* and the *end:* "by the former our attention is *excited*, and on the latter it rests." (Crombie.)

b) Add to this, that the more *unusual* a position is for any word, the more emphatic it is *for that word.* Thus "arbores seret diligens agricola, quarum adspiciet baccam ipse *nunquam.*" (Cic.)

c) A word that generally stands close by another receives emphasis by *separation* from it; especially if it be thus brought near the beginning or end of a sentence. *Voluptatem'* percepi *maximam'*. Propterea quod *aliud iter* haberent *nullum'*. *Ædui equites* ad Cæsarem *omnes'* revertuntur.

d) Another principle affecting the position of words is the harmonious arrangement of syllables; the *flow* of the sentence.

7. Genitive:—The genitive, whether dependent on a substantive or adjective, stands first if it be the *more emphatic;* if not, not. But it is rendered more emphatic by *separation:* see 6, *c*).

a) It probably somewhat *prefers* the position before the governing noun, when that is not *decidedly* emphatic.

b) When the governing substantive has an adjective with it, the order is generally *adj.*, *gen.*, *subst.* (Vera animi magnitudo.)

8. Attributive and its Substantive. Of these the *more emphatic* stands first. But see 6, *c*).

a) A very short precedes a longer word; hence the *demonstratives* usually stand before their nouns, and *monosyllable substantives* before their adjectives.

9. Apposition. Here too the more emphatic precedes; but *generally* the word in *apposition* stands last.

a. This is particularly the case with *titles*, &c. in apposition to *proper names*.

Q. Mucius *Augur*; Agis *rex*; Pythagoras *Philosophus*. But, *urbs* Roma; though Cyprus *insula*, Hypanis *fluvius*.

10. Words dependent on Adjectives. Here too the more emphatic precedes, with something of a *preference* for placing the *dependent* words first.

11. Ablative absolute. The *more emphatic* first.

12. Infinitive dependent on Verb. The more emphatic first: generally the infinitive.

a. Of *two* infinitives, the more emphatic first.

13. Adverbs. Generally, immediately before the words they belong to. *Quoque* immediately after its word.

14. Words that modify the meaning of an adjective are usually placed between it and the substantive. (Prœlio *magis ad eventum* secundo, quam, &c.)

15. Opposition and contrasted notions.

a) A *repeated* word, or a word *akin* to a word already used in the sentence, is generally brought as near to that word as possible. *Timor timorem* pellit. Nulla *virtus virtuti* contraria est. Virtutum in *aliâ alius* vult excellĕre. *Aliis aliunde* est periculum.

b) Of two contrasted *clauses* or *groups* of words, of parallel construction, the order of the first is often *reversed* in the second: so that two of the *antithetical* words are as *far apart* as possible. *Fragile corpus animus sempiternus* movet. *Ratio* nostra *consentit*; *pugnat oratio*. Quæ *me moverunt*, *movissent* eadem *te* profecto.

☞ *Enim*, *vero*, *autem*, *quoque*, *quidem* (with of course the *enclitics*) cannot be the first words of a clause.

Obs. An accent after a word thus (parent′) shows it to be somewhat *emphatic*.

N.B. If the perfect and supine of a verb are not set down in the following vocabularies, it is assumed that the verb is conjugated like the common paradigms:

amo, āvi, ātum
moneo, monui, monĭtum
rego, (reg-si) (reg-tum)
rexi, rectum
audio, audīvi, audītum.

By being conjugated like *rego* is meant that the perfect and supine are *si*, *tum*, respectively, and that only the *necessary* changes are made, according to the following table:

Any *p* sound with *s* is *ps*; with *t*, *pt*.
Any *k* sound or *h*, *qu*, *ct*, with *s* is *x*; with *t*, *ct*.

Thus—scrib-o,	(scrib-si) scripsi,	(scribtum) scriptum.
veho,	(veh-si) vexi,	(veh-tum) vectum.
duc-o,	(duc-si) duxi,	ductum.
coquo,	coxi,	coctum.

(Explanation of the Grammatical terms, *subject*, *predicate*, *copula*.)

A sentence (or, *thought expressed in words*) necessarily contains three parts; the subject, the predicate, and the copula.

a) The *subject* is that *about which* the assertion is made.

b) The *predicate* is the *assertion itself*.

c) The *copula* is the word that connects the subject with the *assertion made*.

d) The *copula* is some tense of the verb *to be*.

Though the Copula is a *necessary* part of every sentence, it is not *necessarily expressed*, because it is implied when the predicate is a verb.

LATIN EXERCISES.

The common concords are taken for granted; that— 1

(1) A verb agrees with the *subject* (that is, with 'its nominative case') in *number* and *person.*

(2) An adjective, pronoun, or participle, agrees with its *substantive* in *gender*, *number*, and *case.*

(3) A *transitive* verb, whether active or deponent, takes after it an accusative of the *object;* that is to say, of the *person* or *thing acted upon.*

(4) The verb *to be,* and such verbs as *to become, to turn out, to prove, to continue,* &c., passive verbs of *being called, considered, chosen, found,* and the like, take a substantive or adjective after them in the nominative case. In the construction of the *accusative* and *infinitive* (see 6), the case after these verbs will be the *accusative.* See also 152.

(5) 'The thing *by which*' stands in the *ablative;* 'the person *by whom,*' in the ablative with the preposition *a* or *ab.*

(6) One substantive *depending* upon another is put in the *genitive case.*

Obs. When a pronoun is the nominative case to a verb, it is not expressed in Latin; except for the sake of *emphasis* or particular *distinction.*

(*α*) In the same way, the *possessive* pronoun is seldom expressed, when there can be no doubt as to *whose* the thing is.

(*β*) When there *is* any distinction to be expressed, as, for instance, when *I* am to be opposed to *you**, the pronouns must be used.

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§ 1. Agreement of the Subject, or Nominative Case, and Verb.

(*a*) If one verb refers to two or more *subjects* (nominative cases), it is placed in the *plural* number[a], which agrees in *person* with the *most worthy*[b] of the subjects. 2

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* The pron. is expressed, even when the distinction is only between two actions of the *same* person. *Ejeci ego* te armatis hominibus, non *dejeci.*

[a] The verb is often, however, in the singular, agreeing with one of the nominatives, and being understood with the other. Where a *contrast* is to be forcibly expressed, it usually agrees with the *nearest* subject (*M.*), even *against* the rule of the *more worthy* person. "Ego *sententiam* tu *verba* defendis."

[b] This way of speaking arises from the old grammatical principle, that the *first* person is more worthy than the *second;* the *second,* than the *third.*

a) Hence:—If one of the subjects be of the *first* person, the verb must be placed in the first person plural.

b) If one of them be of the *second* person, there being none of the first, the verb must be placed in the *second* person plural.

3 (*b*) The verbs *est* and *sunt* are often omitted.

(*a*) Et *ego*[c] et *Balbus sustulimus* manus, *Both I and Balbus lifted up our hands.*

(*b*) Amici veterrimi optimi; *The oldest friends are the best.*

Vocabulary 1.

4 *And*, et; que *enclitic*; atque, ac[d].
If, si.
Both—and, et—et.
Hand, mănus, 4, *f*.
Sister, sŏr-or, ōris.
Well, bĕnĕ.
Hunger, făm-es, is, *f*.
Seasoning, sauce, condīmentum.
Army, exercĭtus, 4.
War, bellum.
A Gaul, Gallus.
Many, multi, æ, a.
Very many, permulti[e], æ, a.
Cæsar, Cæsar, Cæsăris.
To lift up, tollĕre, sustŭl-, sublāt-.
To be in good health; to be well, valēre.
To wage, gĕrĕre, gess-, gest-; properly *to carry*.
To conquer, vincĕre, vīc-, vict-.

Exercise 1.

(*Words enclosed in parentheses are to be omitted in translating.*)

5 1. If you and the army[f] are-in-good-health, it is well (p. 7. 13). 2. Both you and Balbus lifted up (your) hands. 3. Both *you and I* (1, *Obs*. *β*) have waged many′ wars. 4. Both you and Balbus have waged very-many′ wars. 5. The best′ sauce (is) hunger. 6. The Gauls were conquered by Cæsar. 7. Hands were lifted up both by you and by Balbus. 8. If you and your sister are-in-good-health, it is well. 9. I have conquered the citizens, you the Gauls. (Note *a*.)

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[c] For "Balbus and *I*," the Romans, putting "*I*" first, said, "*Ego* et *Balbus*." When therefore Cardinal Wolsey said "*Ego* et Rex meus," he was a good grammarian but bad courtier.

[d] ET joins words each of which is considered *independently*, and as of *equal importance*: ATQUE (= *adque*) or AC, which is an abridged (and less emphatic) form of the same word, adds a notion that is, if any thing, of *more importance* than the preceding one (= '*and also*,' '*and moreover*'), the connected notions are often of the *same kind*: QUE joins a word closely to another, as an *appendage* to it, as *belonging* to it, and often as forming one complex notion with it.

When *et* connects *principal clauses*, *subordinate* ones and single words must be connected by *que* or (if *similar* notions) *atque*.

Atque is used before vowels or consonants, but especially before vowels.

Ac is used before *consonants* (though not *very often* before the *k* sounds); but not before *vowels* or *h*. Mr. Allen shows that *ac* (though very rarely met with before *g*, *q*) is not very uncommon in Cicero before *c*. So also Zumpt.

[e] *Per* in composition with an adjective, adds to it the meaning of '*very*.'

[f] Exercitusque. *Que* must always be appended to the latter of the two words connected by it.

§ 2. ACCUSATIVE WITH INFINITIVE.

The *Infinitive* takes before it (as its *subject*), not the nominative, but the *accusative* [g]. 6

a) Frāter cĕcĭdit, *his brother fell.*

b) *Fratrem cĕcĭdisse*, (*his brother to have fallen* =) *that his brother fell* (or, *had fallen*).

Many sentences that in English are introduced by the conjunction '*that*,' are expressed in Latin by the *accusative* and *infinitive*. 7

In turning such sentences into Latin, '*that*' must be omitted; the English *nominative* turned into the *accusative;* and the English verb into the *infinitive mood* of the same tense. 8

The accusative with the infinitive follows (*a*) verbs (*sentiendi et declarandi*) of *feeling*, *knowing*, *wishing*, *hearing*, *believing*, *thinking*, &c.; and (*b*) such expressions as, *it is certain*, *manifest*, *true*, &c. 9

Though it usually *follows* the expressions mentioned in *b*, it is really the *subject* of the sentence.

The pupil must remember, that the *present* and *perfect* of the infinitive correspond, respectively, to the *imperfect* and *pluperfect* of the indicative, as well as to the *present* and *perfect*.

(*a*) Respondeo, *placēre* et mihi *locum*, *I answer*, that the place pleases *me too*. [*Placēre* is followed by a *dat.* of the *person.*] 10

(*b*) Respondit, *placēre* et sibi *locum*, He answered, *that the place* pleased *him too.*

(*c*) Sentīmus *calēre ignem*, *nivem esse* albam, dulce *mel*, *We perceive-by-our-senses*, that fire is hot; that snow is *white*, honey *sweet.*

Vocabulary 2.

11

To answer, respondēre, respond-, respons-.
To understand, intellĭgĕre, intellex-, intellect-.
To deny, nĕgare.
To sin, peccare.
I remember, mĕmĭni. (*Imper.*, memento; *pl.* mementote.)
To know-by-the-senses; to perceive-by-the-senses, sentire, sens-, sens-.
To injure, *offend against*, violare.
Law, lex, lēgis, *f.*
Plain, manifestus.

[CAUTIONS.] ☞ *Him*, *her*, *them* (or, *he*, *she*, *they*, when they are to be translated by the *accusative*) must be translated by the proper case of *sui*, whenever one of these pronouns stands for the *same person* as the *subject* of the sentence. 12

Also, on the same supposition, *his*, *hers*, *its*, *theirs*, must be translated by the proper case of *suus.*

{ Caius *says* that it *pleases* him. 13
{ Caius *said* that it *pleased* him.

---

g We are not quite without this idiom in English.
"I ordered *him to be dismissed*" (= 'I ordered *that he should be dismissed*').
"I saw *him to be a knave*" (= 'I saw *that* he was a knave').
Such a sentence as "narravit fratrem suum in prœlio cecidisse," may be sometimes translated literally, "*he declared* (or *reported*) *his brother to have fallen in the battle.*"

In English the dependent verb in a sentence introduced by '*that*' assumes (by a kind of *attraction*) the *past form*, when the verb it depends on is in a past tense.

Hence——

☞ *In a sentence with* 'that' *dependent on a past tense, the English perfect is to be translated by the* present infinitive, *whenever the notion expressed by it, is not to be described as* over before the action described by *the principal verb*[h].

☞ *In a sentence introduced by* 'that,' *when the verb has the auxiliary* 'should,' *it is to be translated by the* present infinitive, *when it does not express either* duty *or* a future event.

Exercise 2.

14 1. He answered that he [1] had waged many wars. 2. He *denies* that he has sinned (or: *says* that he has *not* sinned)[2]. 3. He says *that* he does *not*[2] understand. 4. He *says* that Cæsar will not[2] offend-against the laws. 5. Remember that hunger is the best sauce. 6. He answered that he understood[2]. 7. He answered, that both you and Balbus were-in-good-health. 8. Both you and Balbus have sinned. 9. It is plain that the place pleases you. 10. It is plain that the place pleased you (*pl.*). 11. It was plain that the place pleased you.

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§ 3. Accusative with Infinitive (*continued*).

15 (*a*) After the verbs *sperare* (to hope), *promittere* or *polliceri* (to promise), *recipere* (to engage, or undertake, &c.), the *future infinitive*[i] is used in Latin with the *accusative* of the pronoun; and (*b*) after *simulare* (to pretend), the *acc.* of the pronoun must be expressed in Latin.

16 (*a*) *Sperat* plerumque adolescens diu se *victurum* (esse)[k], *A young man generally hopes* to live *a long time.*

(*b*) Simulat *se* furĕre, *He pretends to be mad.*

☞ After a past tense, the forms '*will*' and '*shall*' become '*would*' and '*should*' respectively: hence, after a past tense, they are the auxiliary verbs of the *future*.

{He *says* that he *will* come.
{He *said* that he *would* come.

---

h Thus "he said that it *pleased* him"—when? *at the time* of his saying it? (*placere*): *before the time* of his saying it? (*placuisse*).

i For 'he promises *to come*' = he promises *that he will come.*
He hopes *to live* = he hopes *that he shall live.*
He pretends *to be mad* = he pretends *that he is mad.*

k With the compound infinitives *esse* is often omitted.

Vocabulary 3.

A business, negotium; res, rei, *f.*
A journey, iter, G. itinĕris, *n.*
Every thing, omnia. See 23.
To do, facĕre, fec-, fact-.
To hope, spērare
To come, vĕnire, vēn-, vent-.
To promise, polliceri, pollicitus: promittĕre, promīs-, promiss-[1].
To undertake, engage, recĭpĕre, io, recēp-, recept-: *mostly with dat. of the person to whom one makes the promise;* 17
recipio tibi, vobis, &c.
To finish, accomplish, confĭcere, io, confēc-, confect-.
To pretend, sĭmulare [m].
To be mad, fŭrĕre.
To (my, your, &c.) *satisfaction; satisfactorily, successfully*, ex sententiâ [n].
To have a prosperous voyage, ex sententiâ nāvigare.

Exercise 3.

1. Solon pretended *to be mad.* 2. I will pretend *to be mad.* 18
3. He promised *to come.* 4. I engage *to finish* the business *to your satisfaction.* 5. I hope that you will *have a prosperous voyage.* 6. The business has been finished by Balbus. 7. I hope *to finish* the business. 8. He was pretending *to be mad.* 9. I promised *to finish* the business. 10. He answered, that Caius had *had a prosperous voyage.* 11. He answered that he *would*[4)] finish the business. 12. He *says* that he will *not*[2] come. 13. He has accomplished his journey *satisfactorily.* 14. Caius undertook to do every thing.

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§ 4. Agreement of an Adjective with its Substantive.

(*a*) When an adjective agrees with several singular substantives, 19
it will be in the plural number, and agree in *gender* with the *most worthy.*

(*b*) If the substantives are things that *have not life*, the adjec- 20
tive is usually in the *neuter* gender.

(*c*) When the noun is '*man*,' '*woman*,' '*thing*,' it is seldom 21
expressed in Latin.

'*Thing*' is, however, generally expressed by '*res*' (fem.), when the adjective alone would leave it doubtful whether *men* or *things* were meant.

Thus '*of many things*,' *multarum rerum.* Very seldom, and only when no mistake can occur, *multorum.*

(*a*) *Castor* et *Pollux* ex equis pugnare *visi* sunt, Castor and 22
Pollux were seen to *fight on horseback.*

---

[1] Promittere (*to give it forth*) is the general word for *promising*, whether *good* or *evil.* Polliceri is *to offer* from one's own free-will and inclination; used only of promising *good.* *Polliceor* being used for free and *gracious* promises, *promitto* would naturally be *often* used of promising what has been *requested.* Hence——

Ultro polliceor; *promitto* (sæpe) rogatus:
Nec *mala* polliceor, *mala* sed *promittere* possum.

[m] ~~*Quæ non sunt simulo: quæ sunt, ea dissimulantur*~~. ✕

[n] The pronoun should be expressed (*ex* meâ *sententiâ*, &c.) whenever to leave it out would cause an ambiguity.

(*b*) Inter se *contraria* sunt *beneficium* et *injuria*, *A* benefit *and an* injury *are* contrary *to each other*.

(*c*) *Boni sapientes*que ex civitate pelluntur, The good *and* wise *are banished* (literally, *driven from the state*).

(*d*) *Prætĕrĭtă* mutare non possŭmus, *We cannot change* the past.

(*e*) *Omnia mea* mecum porto, *I am carrying* all my property *with me*.

23 *Obs.* 1. Of adjectives relating indefinitely to *magnitude*, *quantity*, &c., the *neuter plural* without a substantive is generally used in Latin, where *we* use *the singular*. Thus——

much,	*very much*,	*every thing*,	*the past*,
multa,	permulta,	omnia,	prætĕrĭta,
little, (few things)		*very little*,	
pauca,		perpauca.	

24 *Obs.* 2. The neuter adj. is used in Latin without a substantive, where we *might* substitute '*things*,' but really use some more appropriate noun, as *property*, *objects*, *possessions*, *performances*, &c.

Cum is written *after*, and *as one word with*, the ablatives me, te, &c.: *mecum*, *tecum*, *secum*, *nobiscum*, *vobiscum*.

Vocabulary 4.

25 *Contrary*, contrarius.
To each other, after *contrary*, inter se, *between themselves*.
Good, *better*, *best*, bŏnus, mĕlior, optimus.
Wise, sapiens, -ntis.
Deaf, surdus.
Parent, părens, parentis.
Virtue, virtūs, ūtis, *f*.
Vice; *a fault*, or *flaw*, vitium.
Blind, cæcus.
All my property, omnia mea [o].
To owe, dēbēre.
To banish, pellĕre *or* expellere ex civitate.—Pellere, pĕpŭl-, puls-, *drive*.
To be ignorant of, ignōrare, *acc*.
See, cernĕre, properly *to separate*: hence *to distinguish*; *to see clearly*; the proper word to express the possession of *distinct vision*.
To carry, portare.
To hear, audire.
To speak, lŏqui, locūtus *or* loquutus.
To fight on horseback, ex equo, *or* ex equis [p] pugnare.—Pugnare, *to fight*.

Exercise 4.

26 1. They are banishing *the good* and *wise*. 2. We are all ignorant-of *many things*. 3. Virtue and vice are *contrary* to each other. 4. A *blind man* does not see. 5. *The good* and *wise* have been banished. 6. A *deaf man* does not hear. 7. Hear much (23); speak little (p. 7. 15, *b*). 8. We shall carry *all our property* with us. 9. He spoke *very little*. 10. Both you and Balbus are ignorant of *many things*. 11. He *says* that he is *not*[2] well. 12. They will hear *little*: they will speak *much* (p. 7. 15, *b*). 13. We owe *very much* to our parents. 14. Remember that you owe *very much* to your parents. 15. He *says* that he will *not*[2] fight *on horseback*.

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o The other possessives, *tuus*, *suus*, *noster*, &c., must be used for *thy*, *his*, *our*, &c., *property*.

p *Ex equo*, if we are speaking of *one* person; *ex equis*, if of more.

§ 5. THE RELATIVE.

The Relative pronouns 27

qui, *qualis*, *quantus*, *quot*,

answer respectively to

is, *talis*, *tantus*, *tot*.

In a relative sentence [q], 28

☞ ***Each clause has its own verb, and its own independent construction.***

The relative pronoun *qui* agrees with some *case* of a substantive which is 29 usually expressed in the preceding sentence. The substantive to which it thus *refers*, is called its *antecedent* (or *fore-going* substantive).

Obs. 1. The antecedent, in a sentence *fully* expressed, would be expressed *twice;* and it sometimes *is* expressed twice in Latin: this, however, is but seldom the case, and the antecedent is *generally* omitted in the *relative clause.*

Obs. 2. ☞ With *talis—qualis; tantus—quantus*, the *correlatives* agree *each* with the substantives of its *own clause*, which *may* or *may not be different.* Thus *habeo tantam voluptatem, quantam tu* (here the substantives are the same: *voluptas*): but *tantum animum habent, quantam habent voluntatem* (here they are different: *animus* and *voluntas*).

(*c*) Sometimes however the antecedent is expressed in the *relative*, and omitted in the *principal* clause: and (*d*) when this is the case, the relative clause is often *placed first;* the antecedent being expressed in *it*, and represented in the principal clause (though not *always*) by the proper case of '*is*' (*ea, id*); seldom '*hic.*' 30

The '*is*,' however, is often omitted, especially when '*man*' or '*thing*' is meant, 31 or when the verbs govern the same case.

If the antecedent would be in *different cases* in the two clauses, '*is*' or '*hic*' is but seldom omitted [r].

(*a*) Nullum *animal, quod* sanguinem habet, sine corde esse potest, *No animal that has blood can be without a heart.* 32

(*b*) Arbŏres seret diligens agricŏla, quarum adspiciet baccam [s] ipse nunquam, *The industrious husbandman will plant trees, any fruit of which he will himself never behold.*

(*c*) Accepi, *quas literas* ad me dedisti, *I have received* the letters which *you sent me.*

(*d*) Bestiæ in quo loco natæ sunt, ex *eo* se non commŏvent, *Animals do not move themselves from* the neighbourhood (place) in which *they were* born.

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[q] The clause in which the relative stands is called the *relative clause;* the other, the *principal*, or *antecedent* clause.

[r] It is, however, sometimes:

Quos cum Matio *pueros* miseram, epistolam mihi attulerunt. (Cic.)

——— *Quæ* prima innocentis mihi defensio est oblata, suscepi.

[s] *A berry;* any little round fruit, not *a nut: e.g.* of the *olive*, *cedar*, *juniper*, &c. Nec fruges terræ *baccas*ve *arborum* .... dedisset. (Cic.)

☞ Many English verbs *become* transitive by the addition of a *preposition;* for instance, *to smile at*, &c.

It often happens that the corresponding Latin verb is *already transitive*, so that the preposition is not to be expressed. To determine whether the preposition *belongs* (as it were) *to the verb*, turn the sentence into the passive: when, if the preposition still *clings to the verb* [t] (adverbially), it is generally not to be expressed in Latin.

Of course a verb, compound or simple, must be sought for, that is equivalent to the verb and preposition together: as *to deride*, = *to laugh at*.

Vocabulary 5.

33 Obs. Substantives in *us* from the root of the supine (which end therefore in *tus* or *sus*) are of the fourth declension; except, of course, those that, like *legatus*, denote *persons*.

No, nullus, a, um. G. -ius.
Animal, animal, ālis.
Blood, sanguis, ĭnis, *m.*
Without, sine, *abl.*
Heart, cor, cordis, *n.*
Tree, arbor, arbŏris, *f.*
Fruits of the earth; *a crop*, frŭges, G. frugum, *f.*—of trees, fructus [u], see Obs.
Field, ăger, agri.
In vain, nequidquam, frustra [v].
Harvest, messis, is.
Praise, laus, laudis.
Easily, facile.
Not yet, nondum.
Right, rectus.
To till, cultivate, cŏlere, colu-, cult-.
To bear, produce, fĕro; tŭli, lātum.
To deserve, mĕreri, meritus. To deserve well, &c. *of* (*de* with *abl.*).
To praise, laudare.
To believe, crēdĕre, credid-, credit-; *dat.*
To deceive, decĭpere, io, decēp-, decept-.
To behold, adspĭcere, io, adspex-, adspect-.
Self, myself, himself, &c. *in* nom. (ipse *stands for all these, the pronoun* ego, tu, &c. *not being expressed*). *I myself* is, however, often *egomet*.

'*What*' as a *relative* = *that which;* or *those* (*things*) *which.*

Exercise 5.

34 1. No animals, which have blood, can be without a heart. 2. Not every field which is sown, bears a crop. 3. (He) who easily believes, is easily deceived. 4. What is right′, is praised. 5. (Those things) which are right′ are praised. 6. Both you and I [1] have been deceived. 7. Praise what deserves praise. 8. (He) who does not till his field, in vain hopes for [7)] a harvest. 9. He *says* that he has *not*′ been deceived. 10. I shall not easily believe Balbus′. 11. Balbus has deserved well of me. 12. The business

[t] Thus:–
'He laughs at Cassius.'
'Cassius is *laughed at*.' Therefore to *laugh-at* is virtually one verb.

[u] *Fructus* arboribus, *fruges* nascuntur in agris.
But this is only true of *fruges;* and of *fructus*, as *opposed* to *fruges*. *Fructus* is the general name for *produce*, and may be spoken of *land* as well as of trees; and in *poetry* we find *frugibus* (Columella's poem on Gardening), and *fruge* (Hor.) of the fruit of trees.

[v] *Nequidquam* (*to no purpose, in vain*), so far as nothing has resulted from a *thing* done; *frustra* (*in vain*) of a *person* who has not attained his purpose. (D.)

which you promised to *finish*[3], has not yet been finished[w]. 13. I have planted a tree, the fruit of which I shall myself never′ behold. 14. He is pretending *to have finished*[3] the business *to his satisfaction.*

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§ 6. INFINITIVE USED SUBSTANTIVELY.

(*a*) The *Infinitive*, as doing little more than *name* the action or state denoted by the verb, may be considered a *verbal substantive* of the *neuter gender.* 35

(*b*) An *Infinitive* (alone, or with other dependent notions) may stand as the *nominative case* to *est* (*erat*, *fuit*, &c.), or to an *impersonal verb.* An *adjective* used with *est*, &c., and referring to an *Infinitive*, will be in the *neuter gender.*

Obs. In English when an Infinitive (or a sentence introduced by '*that*') is the nominative to a verb, it generally *follows it*, the pronoun '*it*' being used as its representative before the verb. "*It* is pleasant *to be praised.*" "*It* is strange *that you should* say so." Of course this '*it*' is not to be translated into Latin.

(*a*) An *Infinitive* may also be the *antecedent* to a *relative*, which will of course be in the *neuter gender.* 36

(*b*) Sometimes a *relative* refers to the *whole statement* made by a sentence. When this is the case, we often find *id* * *quod* for *quod* only. (Here *id* is in *apposition* to the former sentence.) Sometimes *quæ res* is found: = '*a circumstance which.*'

Obs. 1. The use of *id quod*, for *quod* only, adds emphasis to the *relative* clause; which then generally precedes the principal clause, or is inserted in it.

Obs. 2. '*As*' is often used in English for '*a thing which*,' or '*which*,' in apposition to a sentence. "He, *as* you have heard, died at Rome,"= *which thing* (id quod) you have heard.

(*a*) *Turpe* est *mentiri*, It *is disgraceful to lie.* 37

(*b*) Multæ civitates a Cyro defecerunt; *quæ res* multorum bellorum causa fuit, *Many states revolted from Cyrus*, a circumstance which *was the cause of many wars.*

(*c*) Timoleon, *id* * *quod* difficilius putatur, sapientius tulit secundam quam adversam fortunam, *Timoleon*, which *is thought the more difficult* [task], *bore a prosperous more wisely than an adverse fortune.*

Vocabulary 6.

38

Pleasant, delightful, jucundus.	*Promise*, promissum.
Duty, officium.	*Disgraceful*, turpis.
Against, contra *with acc.*	*Easy*, facilis.

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w Invert these clauses: that is, put the relative clause first.

One thing—another, aliud—aliud.
Man, homo, hominis; vir, viri [x], &c. of the 2nd decl.
To keep, servare.
Revile, maledīcere, *dat.*
To accuse, accūsare.
To break one's word, fidem fallere. Fallere, fefelli [y], *deceive, beguile*.
To keep one's word, fidem præstare præstare, præstĭti [z].
To lie, mentiri.
To utter many falsehoods, multa mentiri
It is a breach of duty, contra officium est, *it is* against *duty*.

☞ '*For*' before a substantive or pronoun followed by the *infin.* is not to be translated. The construction is the *acc.* with *infin.*[a]

It is a sin { *for* a boy not *to obey* his parents.
{ *that* a boy should not obey his parents.

Exercise 6.

39 1. It is pleasant to be praised. 2. It is a breach of duty not to keep promises. 3. It is a breach of duty to praise what (*plur.*) is disgraceful. 4. I hear that you keep your promises, *a thing which* (*c*) all' good men do. 5. I hear that you are going to keep your word. 6. It is disgraceful to break one's word. 7. It is one thing to revile, another to accuse. 8. It is certain that Balbus has deserved well of me. 9. It is a breach of duty to lie. 10. Both you and Balbus have *uttered many falsehoods*. 11. It is disgraceful to *banish* the good and wise. 12. It is easy (for me) to carry all my property with me[6]. 13. It is a breach of duty *for* a man to revile men. 14. I have praised, not blamed you (*note* *, *p*. 9). 15. Timoleon, *as* you have often heard, bore adverse fortune very wisely.

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§ 7. RELATIVE (*continued*).

Fundamental Rule for employing the tenses of the Subjunctive.

Wherever *dependent* verbs are used in the Subjunctive, the following is the fundamental rule for the use of the *tenses* in Latin.

40 ☞ The *imperfect* and *pluperfect* of the subjunctive are the regular attendants of the *past tenses* of the indicative.

The English *perfect definite*[b] (or perfect with '*have*') is considered a *present* tense. It is, from its nature, a *present-perfect*.

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[x] *Homo* is the general term for *man*, *i. e.* for a *human being*, distinguished from other living creatures.

Vir is *man* as distinguished from *woman*. *Homo* is often used *contemptuously*: *vir*, *respectfully*; *a man* with a manly character.

[y] Distinction between *fallo* and *decipio*:

Nullâ fallentis culpâ sæpissime *fallor*;
At quum *decipiar*, *culpam* deceptor habebit.

[z] Cic. has *præstaturus*.

[a] But we shall see below that if '*for*' follows immediately after '*it is*,' it must be translated by the genitive. '*It is for* a rich man to do so and so;' *divitis* est, &c.

[b] The *perfect definite* is used of actions done in some *space of time*, a part of which is still *present*.

The rule given in 40 *implies*, that in Latin the present, future, and perfect, when it is equivalent to *our* perfect with '*have*,' are followed by the *present*, or (for a completed action) the *perfect* of the subjunctive [c].

☞ *The* future perfect *is* not *a subjunctive tense.* 41

The only future subjunctive is the part. in *rus* with *sim*, *essem*, &c. But where we use a *future* in a dependent sentence the Romans often used the *present* or *imperfect* of the subjunctive *.

(*On some English relative forms.*)

'*That*' is often a relative pronoun. 42

(Especially after *superlatives*; the interrogative *who*; *the same*; and when both *persons* and *things* are meant.)

(*a*) '*As*' is often, in effect, a relative pronoun. 43

The relative '*as*' must be translated by *qui* after *idem*; by *qualis*, *quantus*, *quot*, after *talis*, *tantus*, *tot*, respectively. (See 29, Obs. 2.)

(1) '*But*' is often, in effect, a relative pronoun, when it follows *universal negatives*, as *nemo*, *nullus*, *nihil*. 44

(2) The (virtually) relative '*but*' is to be translated by *quin* † with the *subjunctive*. (*c*)

(3) When '*but*' might be substituted for a *relative* with '*not*,' the *relative* and '*not*' may be translated by *quin* [d], if the relative is in the *nom.* (or even *acc.*) case.

☞ '*Such*' in English is often used where *size* is meant, rather than *quality*. '*Such—as*' should then be translated into Latin by *tantus—quantus*; not by *talis—qualis*.

(*a*) *Talis* est, *qualis* semper fuit, *He is* such as *he has ever been*. 45

(*b*) *Idem* est, *qui* semper fuit, *He is the* same *that* (or *as*) *he has ever been*.

(*c*) *Nemo* est, *quin* [e] te dementem putet, *There is* no one but *thinks you mad* (or, who *does* not *think you mad*).

Vocabulary 7.

46

The same, īdem, eădem, ĭdem.	*Expediency*, utilit-as, atis.
Rule, rēgula.	*Expedient*, utilis.

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c Thus then the

Present Future Perfect with '*have*'	are followed by the	Present subj. Perfect subj. (for a *completed* action).
Imperfect Perfect Indef. Pluperfect •	are followed by the	Imperfect subj. Pluperfect subj. (for an action *completed* before the time spoken of).

* For instance, after verbs of *fearing*.

† *Qui non* is by no means uncommon.

d With other cases than the *nominative* and *accusative*, the use of the *relative* with *non* is commonly preferred. Z. When *qui non must* be used, will be explained below.

e *Quin* is *quî nĕ* (= *ut non*) : quî being the old abl. for quo. The demonstr. pronoun (which is the real nom.) is sometimes expressed : as in 28 (*a*).

c

Honour; the honorable; honorable conduct, honest-as, atis.
Nobody, no one, nem-o, inis.—Nēmo = ne homo. See Caution 36.
To think, deem, putare.
This, hic (hæc, hoc).
That, ille (illa, illud).
Nearly, fere.
Another, ali-us, a, ud, *G.* alīus, D alii, &c.
Never, nunquam (*or*, numquam).
Before, antea.
To be able—can, posse [f].
Wave, fluctus. What is its genitive? why? See 33.

(*a*) ☞ After *sunt qui* (it means that '*there are some*')
Remember—the *subjunctive mood* should come.
Thus: *sunt qui putent: erant* or *fuerunt, qui putarent.*

Exercise 7.

☞ '*That*,' when it stands for a substantive which has been expressed in the preceding clause, is not to be translated.

☞ The *Imperfect* and *Pluperfect* of the *Subjunctive* are the regular attendants of the *past* tenses of the Indicative.

47 1. This is the same *as* that. 2. The rule of expediency* is the same as that [11)] of honour. 3. This is nearly the same *as* another thing. 4. You are such *as* I have always thought you. 5. There is nobody *but* knows, that the Gauls were conquered by Cæsar. 6. There is no one *who* does *not* (45, *c*) understand, that you are pretending. 7. There is no one *but* knows that *the past* (23, obs. 1) cannot be changed. 8. There is no one *but* knows, that these things are contrary *to each other*. 9. Both you and I are such as we have ever been. 10. The waves were *such* [10)] *as* I had never seen before.——11. There are some who think you mad (46, *a*). 12. There were some who blamed me.

§ 8. Relative (*continued*).

48 (*a, b*) When the relative connects (by means of '*to be*' or a verb of *naming*, &c.) two substantives of different genders, &c. it *generally* agrees with the *latter*, rather than with its antecedent.

(Agreement with the *latter* [the predicate] is the *rule*; agreement with the antecedent the *exception*.)

49 But when the second substantive is a *foreign word*, the relative *generally* agrees with its antecedent. (Z.) [g]

(Jovis *stella, quæ* φαέθων dicitur.)

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[f] This verb is compounded of an old adj. *potis*, neut. *pote*, with *sum*. 'Pot' is prefixed to the tenses of *sum*, *ts* being changed into *ss*, and pot-esse, pot-essem shortened into *posse, possem* (posses, &c.).

The perfect tenses regular from *potui* (= *potis fui*). No *imperative*: the part. *potens* is used as an adjective.

[g] This is *Zumpt's* rule, which *Krüger* approves of; but thinks that we cannot go *beyond* this in determining *when* agreement with the antecedent should be preferred.

Bremi says: "videntur id (pronomen) ad antecedens substantivum referre, si ad *vocabulum* respiciunt; sin vero ad *rem*, ad consequens." But *Krüger* shows that even if this should explain Cicero's practice, it is obviously at variance with that of other writers.

(*a*) *Domicilia* conjuncta, *quas urbes* dicimus, *Contiguous dwellings, which we call cities.* 50

(*b*) *Thebæ, quod* Bœotiæ *caput* est, *Thebes, which is the capital of Bœotia.*

Vocabulary 8.

Glory, gloria.
Honorable, honestus.
Star, stella: astrum, *which is properly a Greek word, and* sīdus, sideris, n. *a constellation:* and *also*, one of the *great* heavenly *luminaries, e. g.* the *sun*, the *moon, Sirius*, &c.
Perpetual, lasting, sempiternus.
Fire, ignis, *m.*
Island, insula.
Sea, mare, *n.*
Ocean, Oceănus, i.
As it were, quasi.
The world, orbis terræ, *or* terrarum. Orbis, *m.* 51
Head, capital city, căput, capitis, *n.*
To reject, repudiare.
To admire, wonder at, admirari.
To be washed, circumfundi, circumfūsus. Literally, *to be poured around;* and either the *island* or the *sea* is said *circumfundi.*
To inhabit, in-cŏlere, colu-, cult-.
To call, in the sense of naming (vŏcare, appellare, nōminare, dīcere[h]).

Exercise 8.

1. He rejects glory, which is the most honorable fruit′ of true′ virtue (*Gen.* before *fructus*). 2. He is admiring those perpetual fires, which we call stars. 3. The island is washed by the sea, which you (*pl.*) call ocean. 4. We inhabit a great island, as it were[i], which we call the world. 5. There is nobody *but*[0] thinks Rome the capital′ of the world[k]. 6. There is no one *but* thinks that Balbus has deserved well *of* us.——7. There are some who laugh. 8. There are some who laughed (46, *a*). 52

§ 9. RELATIVE (*continued*).

Relative with superlative. "The first *who* —."

(*a*) When the antecedent has a *superlative** with it, the adjective is generally put in the relative clause. 53

(*b*) To express "the *first* person *who* did a thing" the Romans did not use a relative sentence, but made *primus* agree with the nominative of the principal verb. 54

(*a*) Volsci civitatem, *quam* habebant *optimam*, perdiderunt, *The Volsci lost* the best city *they had.* 55

(*b*) *Primus* mala nostra *sensit, He was the* first *person* who *perceived our evils.*

---

h *Vocare, appellare, nominare* are all to *call;* but *vocare* has, *beside this*, the meaning of *to call = summon; appellare*, that of *appealing to*, of *calling to* for aid; *nominare*, that of *naming*, in the sense of *appointing* or *electing.*

i *Quasi* should stand between *great* and *island.*

k Orbis *terrarum*, rather than *terræ*, when there is a decided reference to *other lands.*

* The same rule holds good of other adjectives and of *appositions.*—See note 17, p. 30, in Grotefend's "*Materials.*"

{ *Eng.* He was the *first who* did this: (or,) He was the *first to do this.*
{ *Lat.* He *the first* did this.

Vocabulary 9.

56 *Faithful*, fidēlis.
Slave, servus, i.
God, Deus [l].
Fire = conflagration, incendium.
To help a person in perplexity, &c., subvĕnire, vēn-, vent- [m]: *dat.* of person.
To lose, a-mittere, mīs-, miss-: perdere [n], perdid-, perdit-.
An opportunity, occasio.
To lose an opportunity, occasionem amittere.
Now = already, jam.

Such is your temperance	quæ tua est temperantia,
With your usual temperance	quâ es temperantiâ [o],
	pro tuâ temperantiâ.

As far as I know (quod sciam).

Exercise 9.

57 1. He *was the first who* promised *to help* [3] me. 2. They will lose *the best thing* they have. 3. I will send the *most faithful slave* I have. 4. He *was the first who* denied that there are′ gods. 5. The fire is such [10)] as I have never seen before. 6. The constellations are the same, that they have ever been. 7. He *was the first who* undertook to finish [3] the business. 8. I hope that you, *such is your temperance*, are already well. 9. No one, *as far as I know*, has said this. 10. Sestius was not come [p], *as far as I know*. 11. I have lost no opportunity, *as far as I know*.——12. There are some who have lost the opportunity (46, *a*).

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§ 10. Ut, Nē, *introducing a* purpose.

58 (*a*) '*That*,' when equivalent to '*in order that*' and followed by '*may*' or '*might*,' must be translated by *ut* with the subjunctive. —*Uti* is the original, but far less common, form of *ut*.—A sentence of this kind expresses a *purpose*.

(*b*) '*That*' = '*in order that*,' followed by '*not*,' or any negative word (the verb having '*may*' or '*might*' for its auxiliary), must be translated by *nē* [= *lest*] with the subjunctive. It expresses a *negative purpose*; a *purpose of preventing*.

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[l] Deus, V. *Deus*. Plur. (*Dei*), *Dii*, *Dī*. Dat. (*Deis*), *Diis*, *Dīs*.

[m] That is, *to come under* a thing; *i. e.* to *support* it.

[n] *Amittere* is simply *to lose*.

Perdere is *to lose* actively; *i. e.* by some *exertion of one's own will*, &c. Hence *perdere* is often *to destroy*.

Activè perdo, *passivè* amittere possum.

[o] Or, *cujus es temperantiæ*.

[p] ☞ *Intransitive* verbs of *motion* often form their *perfect active* with '*am*,' not '*have*.'

Thus *am come*, *was come*. are (respectively) the *perfect* and *pluperfect* active.

Vocabulary 10.

It is all over with, actum est de—with the abl.
News of the town, res urbānæ.
To send or *write* news, per-scrībere, scrips-, script-: *to write fully.*
Courtesy, humanitas.
Courageously, fortiter.
Virtuously, honorably, honeste. 59
To cry out, clamare.
To live, vīvĕre, vix-, vict-.
To die, mŏri, ior; mortuus.
To obey, pārēre, *dat.*
To make the same promise, īdem polliceri.

(*a*) Multi alios laudant, *ut* ab illis *laudentur*, *Many men praise others*, that *they* may be praised *by them*. 60

(*b*) Gallīnæ avesque reliquæ pennis fovent pullos, *nē* frigore *lædantur*, *Hens and other birds cherish their young with their feathers*, that *they* may not be hurt *by the cold*.

☞ '*To*' is omitted after many verbs, which thus *seem*[q] to govern two accusatives.

When a verb *seems* to govern two accusatives, try whether you cannot put in '*to*'[r] before one of them. '*He gave* him a loaf:' = he gave a loaf *to him*.

Exercise 10.

1. That you may be able to die courageously, obey′ the laws of virtue. 2. He was pretending to be mad[3], *that* he might *not* be banished. 3. He cries out, that it is all over with the army. 4. You promised that you would send me all *the news of the town*. 5. That you may die courageously′, live virtuously [p. 7. 15 (*b*)]. 6. He praises′ Caius, that he may himself be praised by Caius. 7. He will praise′ Caius, that he may be praised by Caius. 8. No one, *as far as I know*[10], had praised′ Balbus, that he might himself be praised by Balbus. 9. You, *such is your courtesy*[9], promised to finish[3] the business. 10. You, *with your usual courtesy*[9], *made me the same promise*[12] *as* before.——11. There were some who laughed. 61

§ 11. Ut *introducing a* consequence. Quo. Ne *prohibitive.*

(*a*) '*That*' after *such, so*, &c. must be translated by '*ut*' with the *subjunctive*. 62

After these words '*that*' does not express a *purpose*, but a *consequence*; and the English verb will usually not have '*may*' or '*might*' with it.

The demonstrative adverb corresponding to our '*so*', is often omitted in Latin, '*ut*' alone being used for '*so that*,' introducing a *consequence*.

(*b*) '*That*,' when the sentence has a *comparative* in it, is translated by *quo* ('*by which*'); which is equivalent to *ut eo* ('*that by this*'). 63

(*c*) '*Not*' in *prohibitions* is nē. '*Not*' with the imperative is translated by *nē* with the *imperative*, or *subjunctive* used *imperatively*. 64

q Such verbs are: *give, vouchsafe, assign, grant, send.*
r "He gave him a penny." *What* did he give? *to whom*?

65 Obs. ☞ *Ne* with the *imperative* belongs to *poetry*.

Ne with the 2nd person of the *present subjunctive*, used *imperatively*, is only found in *general precepts* (when '*you*' means '*a man*;' '*one*'). It is more common with the 2nd *sing.* of the *perfect subjunctive*.—On the circumlocutions with *noli, cave*, see 539.

66 (*d*) '*As*' before the *infin.*, and after *so, such*, must be translated by *ut* [s].

Except in this idiom (where '*as*' expresses a *consequence* conceived as resulting on a particular supposition), *ut*, '*as*,' goes with the *indicative*.

67 ☞ *No* ut *or* nē *goes with the* infinitive.

68 (*a*) *Tanta* vis probitatis est, *ut* eam vel in hoste diligamus, *The power of integrity is so* great. that *we* love *it even in an enemy.*

(*b*) Medico puto aliquid dandum esse, *quo* sit studiosior, *I think that something should be given to the physician*, that *he may be* the more attentive.

(*c*) (1) *Nē* multa *discas*, sed multum, Do not learn *many things, but much.* (2) Hoc facito, hoc *nē feceris; do this; do not do this.* Illum jocum *ne sis aspernatus, do not despise that jest.*

(*d*) Nemo *tam* potens est, *ut* omnia, quæ velit, efficere *possit, Nobody is so* powerful as to be able *to perform all he wishes.*

Vocabulary 11.

69 *Daily*, quotidie, indies, *or* in dies [t].
Even mind; resignation, æquus animus.
Young, jŭvenis, jūnior = juvenior.
Age, time of life, ætas, atis, f.
About, de, *abl.*
Agricultural operations or *affairs*, res rusticæ.
Of such a kind, ejusmŏdi.
Wind, ventus, i.
Season, tempestas.
Multitude, multitud-o, inis, f.
To meditate, meditate on, meditari.
To leave, re-linquere, lĭqu-, lict-.
To learn, discere, didic-.
To appear, vĭderi, vīsus.
To govern = moderate, limit, moderari, *acc.*
To number, nŭmerare.

Exercise 11.

70 1. Meditate upon [7] this daily, that you may leave life with an even mind. 2. He *told many falsehoods* [12] about his age, that he might appear younger (than he is). 3. Do not learn many things, but useful things. 4. He spoke much (23, 1), that he might be thought wise. 5. Agricultural affairs are of such a kind, that the

[s] It will be seen afterwards, that *qui* (= *ut is*) is generally used in sentences of this kind: also that '*as* not *to* . . .' &c. after a *negative* sentence is *quin*. 85.

[t] From *quot dies* (*as many days as there are*); compare the Greek ὁσημέραι.

In dies (*daily*) = *day after day, day by day;* when, that is, we speak of a thing increasing or diminishing *daily*. In '*in dies*,' therefore, or '*in dies singulos*,' each day is considered as a term of a progressive series. *Quotidie* is '*every day*,' '*daily*,' in both senses; either, that is, when the *simple repetition* of an action is to be expressed, or *its repetition combined with progressive increase* or *decrease*.

winds and seasons govern them [u]. 6. I know that my father does not learn many things, but much. 7. I will live virtuously, that I may die the more courageously [v]. 8. He lived virtuously, that he might leave life with the greater resignation. 9. The multitude of stars is such [10)] that they cannot be numbered.——10. There are some who promise to help me. 11. Do not count your enemies. 12. Do not be afraid of these men.

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§ 12. ENGLISH INFINITIVE *translated by* 'UT' WITH THE SUBJUNCTIVE.

☞ The infinitive never expresses a *purpose* in prose Latin. 71

(*a*) The English infinitive expressing a *purpose* may be translated 72 by *ut* with the subjunctive.

Whenever the English infinitive may be turned into '*in order that*,' or '*that*,' 73 with '*may*' or '*might*,' it is to be translated by *ut* with the *subjunctive*.

Thus, "*I am come* to see you" = "I am come *in order that* I *may* see you." 74 Here *my seeing you* is obviously the *purpose* of my coming. But in many verbs this relation of the *purpose* is more obscure.

For instance:—

I *advise*, / I *exhort*, } you *to do* it = { I advise or exhort you, *in order that* you *may* do it.

I *ask*, / I *beg*, &c. } you *to do* it = I *ask*, or *beg* you, *in order that* you *may* do it.

I *command* you to do it = I *command* you, *in order that* you *may* do it.

I *strive* to do it = I *strive in order that* I *may* do it. 75

By '*ut*' translate infinitive
With *ask, command, advise*, and *strive*.
But never be this rule forgot,
Put '*nē*' for '*ut*' when there's a '*not*.'

Of verbs signifying '*to command*,' *jŭbeo* takes *acc.* and *infin.* 76 [See however 219, note [h].]

(*a*) Romulus, *ut* civium numerum *augēret*, asȳlum patefecit, 77 *Romulus*, to increase *the number of his citizens, opened an asylum.*

(*b*) Militibus *imperavit*, *ut* clypeos hastis *percuterent*, He commanded *the soldiers* to strike *their shields with their spears.*

(*c*) Enītar, *ut vincam*, *I will* strive to conquer.

(*d*) Magno opere te *hortor*, *ut* hos de philosophiâ libros studiose

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[u] ☞ '*Is*' is the proper pronoun for the *third person*, when there is no *distinction* to be expressed between a nearer and remoter object, and no reference to be *strongly* marked.

[v] The *neuter* of the *comparative adjective* is used for the comparative adverb.

legas, I earnestly advise you to read *attentively these books about philosophy.*

(*e*) Capram *monet*, ut in pratum *descendat, He* advises *the she-goat* to come down *into the meadow.*

(*f*) Hoc te rogo, *ne** *demittas* animum, *I* beg *of you* not to be disheartened. [Literally, *not to depress your mind.*]

☞ When '*that*' introduces a *consequence*, '*that not*' is *ut non*, not *nē*

That not { for a *purpose* . . . . . *nē*. / for a *consequence* . . . *ut non*. }

Vocabulary 12. (Some verbs that are followed by *ut*.)

78 *To ask*, rŏgare.
To beg and pray a man, rŏgare et ōrare (acc. of *person*).
To strive, nīti, *more commonly* eniti, nīsus *and* nixus.
To demand, postŭlare.
To persuade, persuadēre, suas-, suas-: *dat. of person.*
To warn, mŏnēre } mŏnu-, mŏnit-
To admonish, admŏnēre } *acc. personæ.*
To exhort, hortari, adhortari, cohortari (*the last espy. to e. troops*).
To command, impĕrare [w], *dat.*
To charge or *commission*, mandare, *dat.*
To direct, tell, when spoken of an *instructor*, præcipere, cēp-, cept-.
To order by a proclamation or *edict; to publish an edict*, edīcere, dix-, dict-.
To decree, decernere, crēv-, crēt-.

Perseverance, perseverantia.
Fury, furor, oris.
Senate, senatus, 4.
Dress, vestītus. *Of what declens.? why?*
To return, red-ire, eo [x].
To hold a levy of troops; *to levy troops*, delectum habēre.
Consul, consul, consŭlis.
To assist, jŭvare *or* adjŭvare (acc.), jūv.
To suffer, păti, ior, passus.
To take by storm, per vim expugnare.
By letter, per literas.

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* For *ne, ut ne* is found with no perceptible difference of meaning. Z. *Grotefend* thinks that *Cicero* uses *ut ne* in the following cases: (1) when the negative does not so much belong to the *whole clause* as to a *particular part of it, e.g.* the *verb*, or *quis, quid;* (2) when a *demonstrative pron.* or *pronominal adverb* is expressed or implied in the preceding clause; (3) when without *ut, ne* would stand by a word to which *ne* is often appended, as *non, an.* He says that *ut ne* is found, though less commonly than in Cicero, in *Plautus, Terence, Ovid,* &c.: *but four* times (and that in *doubtful* passages) in *Livy,* and *not at all* in *Cæsar* and *Tacitus.*

[w] *Jubēre*, to *order, bid* (with the notion of the thing being right, or of the person having a *right* to *order*); *imperare, to command* with *power; præcipere,* to *direct,* from being qualified to do so by superior *knowledge; mandare,* to give a *charge* or *commission* to a person; *edicere,* to declare officially as a magistrate, to publish a proclamation.

[x] *eo, ivi* (*ii* generally in the compounds), *ĭtum.* Pres *eo, is, it; īmus, itis, eunt.* Imp. *ibam.* Fut. *ibo* Imperat. *i.* Subj. pres. *eam.* Imp. *irem.* Part. *iens, euntis.* Ger. *eundi,* &c.

Exercise 12.

1. I ask you *to do* this. 2. I asked you *to do* this. 3. Strive *to assist* me. 4. He is striving *to govern* the winds and seasons. 5. He warned Cæsar ***not to believe*** the Gauls. 6. Do not believe the Gauls. 7. Do not lie. 8. Religion warns men ***not to lie.*** 9. It is certain, that the boy is striving *to learn.* 10. I will exhort the boy *to learn.* 11. We know that virtue and vice are contrary *to each other.* 12. He published-an-edict, that the Senate should return to its (usual) dress. 13. He had charged Trebonius by letter ***not to*** suffer Marseilles[y] to be taken by storm. 14. His perseverance is as great ***as***[9)] his fúry. 15. The Senate decrees, that the Consuls should levy troops. 16. He persuades him′ to return to his mother. 17. He demands, that troops should be levied.—— 18. There are some who lie. 19. He exhorted his soldiers to fight bravely. 20. He begged and prayed Dolabella[y] to do this. 79

§ 13. Ut, &c. (*continued*).

80 (*a*) In sentences where, by rule 58, '*ut*' should be used (to introduce a *purpose*), if a *negative* follows, *ne* takes its place and the *affirmative* pronoun or adverb is used. Thus—

	not,	but,
that nobody,	ut nemo,	*ne quis,*
that nothing,	ut nihil,	*ne quid,*
that no,	ut nullus,	*ne ullus,*
that never,	ut nunquam,	*ne unquam.*

81 (*b*) But if the sentence is a *consequence,* then *ut nemo,* &c. should be used.

82 (*a*) Alexander edixit, ***ne quis*** ipsum alius, quam Apelles, pingeret, *Alexander published an edict,* that no *other person than Apelles should paint him* (*Purpose*).

(*b*) Cimon fuit *tantâ* ~~liberalitate~~, *ut nunquam* hortis suis custodem imposuerit *, *Cimon was* (a person) of such ~~*liberality*~~, that *he never* appointed *a keeper for his gardens* (*Consequence*).

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[y] Massilia.—Dolabella.

* The use of the *perfect subj.* in this example instead of the *imperf.* will be explained in another place [418, (*a*)]. It is not to be imitated in doing the exercises.

Vocabulary 13.

It remains, reliquum est, restat.
It follows; the next thing is, sequitur *: *or* proximum est.
It happens by chance, casu accĭdit.
Hence it happens, ita fit: *literally, thus it happens*.
How happens it? quî fit?
☞ '*That*' *after* reliquum est, restat, *and* sequitur, *is* ut *with subj.*
To desert, desĕrere, seru-, sert-.
To make this request of you, illud te rogare.
To leave = go out of, ex-cēdere. cess-, cess-, *abl.*
City, urbs, urbis, *f.*
Town, oppidum [z].
First, primum.
At first, primo [a].
For the sake of, causâ.
For my sake, meâ causâ.
Fear, timor, oris.
Unwilling, invitus.
Glad, joyful, lætus.

(*Lat.*) He did it *unwilling; glad joyful.*
(*Eng.*) He did it *unwillingly; gladly; joyfully.*

Exercise 13.

84 1. Religion warns (us) *never* to break our word. 2. The boy strives to learn nothing. 3. I first make this request of you, to do nothing *against your will* for my sake. 4. The Consuls publish-a-proclamation, that no one should leave the city. 5. So great was the fear of all men, that [14)] no one left the city. 6. The Senate decreed that the Consuls should hold a levy. 7. It remains that I should assist Balbus. 8. There was no one but exclaimed, that it *was all over with* the army. 9. They had joyfully helped Balbus. ——10. There were some who assisted Balbus. 11. There were some who denied that virtue and vice were contrary to each other. 12. It follows that you deny virtue and vice to be contrary to each other.

Exercise 13 (*continued*).

13. The next thing is, that I should show (*docēre*), that the world is governed by the providence of the gods. 14. It happened by chance, that the Consul was holding a levy (of troops). 15. Hence it happens that nobody saw him. 16. How happens it, that nobody saw him leaving the city? 17. How happens it that he is beloved by nobody [36)]? 18. Hence it happens that what he did, he did unwillingly. 19. How happened it, that he left the city unwillingly?

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* *Absit ut, 'be it far from me,'* belongs to the later poets and Appuleius. Instead of it we should use *velim hoc absit*; or *quod procul absit*, inserted parenthetically.

[z] "*Oppidum* proprie infra *urbem* est;" but all cities and towns came to be (frequently) denominated *oppida*, except Rome. (Valla, quoted by Crombie.)

[a] *Primo* is sometimes used for '*first*,' but not *primum* for '*at first*.' C.

§ 14. QUIN *after verbs of* doubting, &c.

(*a*) When '*as not*' with the *infinitive* follows '*so*' or '*such*' in a 85
negative sentence, it is to be translated by '*quin*' with the subjunctive.

☞ The sentence before *quin* is always *negative*. (An *interrogative* sentence that expects the answer '*no*,' is in effect a *negative* sentence.)

(*b*) '*But*,' '*but that*,' or '*that*,' after verbs of *doubting*, *denying*, 86
&c. in negative sentences, is translated by *quin*. (See also rule 94, in next Lesson.)

(*c*) In negative sentences the *participial substantive* governed by a preposition 87
(especially after to *hinder*, *restrain*, *prevent*, *object*, &c.) is often translated by *quin* with *subj*.

(*a*) Cleanthes *negat* ullum esse cibum tam gravem, *quin* is die et 88
nocte concoquatur, *Cleanthes says that* no food *is so heavy*, as not to be digested *in a day and a night*. (Observe the repetition of the '*is*' here, which is not very common *.)

(*b*) Negari non potest, *quin* turpius *sit* fallere quam falli, It cannot be denied, that *it is more disgraceful to deceive than to be deceived*.

(*c*) Nunquam adspexit, *quin* fratricīdam *compellaret*, *She never saw him* without calling *him fratricide*.
Vix *inhibēri* potuit, *quin* saxa jacĕret, *He could scarcely* be prevented from throwing *stones*.

Vocabulary 14. [Of words, &c. followed by *quin*.]

Not to doubt, non dubitare (quin).
There is no doubt, non est dubium (quin), *it is not doubtful*.
Who doubts? quis dubitat (quin)?
It cannot be but that, fieri non potest quin.
I cannot refrain from, temperare mihi non possum, quin
It cannot be denied, negari non potest (quin)

To leave nothing undone to, &c., nihil 89
prætermittere quin.
I cannot but, facere non possum quin.
To restrain, *to keep back*, retinēre (*after negative words, and* ægre '*with difficulty*,' vix '*scarcely*,' &c.).
Not to be able to restrain, tenēre *or* retinēre non posse.

To be ignorant, ignorare, *with acc. and infin.* ☞ Quis ignorat, quin &c. *occurs once in Cic.* [*Flacc.* 27, 64], but the acc. and infin. is far more common.

World, mundus, i.
Design, consilium.
Sometimes, interdum.
Class, gĕnŭs, gĕnĕris (n.).

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* It shows that *quin* does not *represent* the nominative, but that the real nominative is understood.

Exercise 14.

90 1. Who *doubts that* virtue and vice are contrary to each other? 2. It *cannot be denied that* it is disgraceful to lie. 3. Who doubts *that* the world was made by design? 4. I don't doubt *that* both you and Balbus lifted up your hands. 5. He never sees Cæsar *without crying* out that *it is all over with* the army. 6. I left nothing undone *to finish* the business. 7. *I cannot but help* Balbus. 8. It cannot be denied that Caius *has had a prosperous voyage*. 9. I cannot refrain *from leaving* the city. 10. No one is so good *as not* sometimes to sin.——11. There were some who left the city. 12. I am not ignorant, that Caius has lost the opportunity.—— 13. Who is ignorant, that there are three classes of Greeks? 14. The Germans were with difficulty restrained from hurling ° their darts against our ° men.

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91 Non possŭmus, *quin* alii a nobis *dissentiant*, recusare, *We cannot object* to others dissenting *from us*.

Minimum abfuit (*impers.*) Octavianus quin periret, *Octavianus was* very near perishing. (*Or*, But a little more, *and Octavianus would have perished.*)

Vocabulary 15. (Words and phrases followed by *quin* continued.)

92 *Not to object*, non recusare [b].
To be very near; to be within a very little, minimum abesse; *to be used impersonally.*
Not to be far from, haud multum abesse, *or* haud procul abesse: *impersonally.*
What reason is there why—not? quid causæ est, quin—?

To kill, interfĭcere, io; fēc-, fect-.
To make, facere, io; fec-, fact-.
Of iron, iron-hearted, ferreus.
Children, libĕri, *pl.*
To love, amare.
A letter, literæ, *pl.*
Truly, vere.
The soul, animus, i.
The mind, mens, mentis [c].
Immortal, immortalis.

Exercise 15.

93 1. He was *within a little of being killed*. 2. It cannot be denied *that* it is disgraceful to break one's word. 3. It cannot be denied *that* duty commands us *to keep* (75) our promises. 4. I am *within*

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[b] From *re* and *causa*. It may also be followed by *quomĭnus* or *nē*.

[c] *Anima*, the breath of life, the vital principle (common to all living things). *Animus*, '*the soul*,' the mind with its passions, emotions, appetites, &c. '*the heart*.' *Mens*, the *intellectual faculty; the rational* faculty. Hence *animus* should be used for *mind*, when it means *disposition, spirit*. &c.

a very little of being most miserable. 5. No one is so iron-hearted *as not to love* his own children. 6. *I cannot but*[19] send you a letter daily. 7. That you may be able to learn much, do not learn many things. 8. The truly wise man will never doubt *that* the soul is immortal. 9. I will not object *to your banishing* me. 10. I will not object *to your* all *leaving* the city. 11. It cannot be denied *that* the rational-faculty should (*debeo*) command the heart. 12. It cannot be that the mind is not immortal[20].

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§ 15. QUOMINUS.

Verbs of *hindering* are often followed by *quomĭnus*. 94

This *quo minus* (by which the less) = *ut eo minus* (*that the less by it*).

(*a*) They are, however, also followed by *nē* (which denotes more strongly the intention of the agent to *prevent* the action); and, when the verb of hindering has a *negative* with it, by *quin*. (See 92.)

(*b*) *Non recūso** may be followed by either *quin* or *quominus*. (See 92.)

With verbs of fearing, '*that*' must be translated by '*nē*;' '*that not*' by '*ut*.' 95

(*a*) '*That not*' may also be translated by '*ne non*,' which is stronger than '*ut*.'

☞ After verbs of *fearing*, the Eng. *future* and the *participial substantive* are translated by the *present* or *imperfect* subjunctive, with *ut* or *nē*. 96

(*a*) Quid obstat, quomĭnus Caius sit beatus? *What prevents Caius* from being happy? 97

(*Or*, quid obstat *Caio*[d] quominus sit beatus?)

(*b*) Vereor *ne* veniat, *I fear that he* will *come*.
Vereor *ut* veniat, *I fear that he* will not *come*.

(*Eng.*) What prevents Caius *from being* happy? 98
(*Lat.*) What prevents, *by which* Caius *should be the less* happy?

Vocabulary 16.

(Verbs that may be followed by *quominus*.)

To prevent, obstare, obstĭt-, *dat*.
To deter, deterrēre.
To hinder, prevent, impĕdire.— 99
(*So* officere, obsistere; recusare, repugnare, intercedere, &c.)

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* *Impedio, prohibeo, intercedo, interdico*, even when accompanied with a *negation*, scarcely ever have *quin*, but *quominus*. (M.)—Cic. has, however, *nullâ re impediri*, quin—.

[d] With *quid obstat* (especially when *the person* is represented by a *pron*. of the *first* or *second* person) the *dat*. is generally omitted. Unless it be a pron., it will then stand as *nom*. to the next verb.

After '*deter*,' &c. the *acc*. should be *expressed*, unless it be a pronoun of the first or second person.

It is owing to Caius that—not, per Caium stat quominus &c.
To endure, sustĭnēre, sustent-.
To fear, vĕreri, vĕrĭtus; tĭmēre; metuere, metui [e].
Nothing, nihil, indecl.
To obey, pārēre, *dat.*
To increase, augēre, aux-, auct-, *trans.*: crescere, crēv-, *intrans.*
By sea and land, terrâ marique.

Exercise 16.

[*Is* quotidie *or* indies *used of* daily increase *or* decrease ?]

100 1. What prevents us *from doing* this? 2. Nothing prevents you *from doing* this. 3. Nothing deters a wise man *from obeying* the laws of virtue′. 4. Nothing deterred Caius *from obeying* the laws. 5. I fear that I *shall not* endure such [10] labours. 6. I fear that he *will not* be able to endure such labours. 7. I fear that I shall increase your labours. 8. What prevents us from waging war by sea and land? 9. What prevents you from carrying all your property with you? 10. Do not pretend to be mad [3]. 11. It cannot be denied *that* vice increases daily. 12. *It was owing to Caius that* we did not wage war by sea and land. 13. Do not obey (your) temper′.

§ 16. Interrogative Sentences.

101 Questions (when *interrogative pronouns* or *adverbs* are not used) are *generally* asked in Latin by interrogative particles.

(*a*) *Nĕ* is used in questions that ask simply for information *.
(*b*) *Num* expects the answer '*no*:' (*c*) *nonnĕ*, the answer '*yes.*'

☞ Nĕ is *enclitic:* that is, it is always *appended* to a word, and written as its *last syllable.*

102 (*a*) Scribitnĕ Caius? *Is Caius writing?*
(*b*) *Num* putas ...? Do *you think?* (= *you* don't think, do *you?*)
(*c*) Nonnĕ putas ...? Don't *you think?* (= *you* do *think*, don't you?)
Quid? nonnĕ canis similis est lupo? *What? is not a dog like a wolf?*

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e Timēre, metuere, vereri, are all used for *fear;* but
(1) if a *reverential* or *humble fear* is to be expressed, *vereor* should be used.
(2) if an *anxious fear* of a threatening evil, *metuere*. *Metus* is the *fear* of the *mind* arising from a consideration of circumstances and appearances: *timor*, the fear that arises from the *body;* from *timidity*. (See D. vereri.)
Vereor, which expresses the least degree of actual *fear*, should be used to express *doubt* or *fear* about the happening of such an event, or the truth of such an opinion.
Formidare, 'to dread,' of *great* and *lasting* fear.
* *Ne* is, however, sometimes used in the sense of *nonne*. See Part ii. 455.

Vocabulary 16 *.

103

Unexpected, insperatus.
Morals, mores, (Gen. -um) m.
To change, intrans.; *to be changed*, mutari.
For the worse, in pejus: *acc. neut.*
Sweet, dulcis.
Song, cantus. *Of what decl.? why?*
Invent, invenire, vēn-, vent-.

' *Any body* or *any one* after *num* is *quis*: *any thing* is *quid*: *any* (in agreement with a substantive), qui, quæ †, quod.

Exercise 17.

[Not contained in the earlier editions.]

1. Dare you deny it? [No.] 2. Will a wise man be deterred from obeying the laws of virtue? [No.] 3. Dare you deny that the morals of men are changing for the worse? 4. Will he be able to endure such [10] labours? 5. Is it not more disgraceful to deceive than to be deceived? 6. Is it more disgraceful to be deceived, than to deceive? [No.] 7. Does it not follow, that virtue and vice are contrary to each other? 8. Has not Cæsar been warned' by you not to believe the Gauls? 9. Will you not strive to conquer? 10. Did he not die with the greatest resignation? 11. Will you change the past? [No.] 12. Will you lose so great, so unexpected an opportunity? [No.] 13. Was any sweeter song invented by the Greeks? [No.] 14. Has any one dared to deny these things? [No.] 104

§ 17. INTERROGATIVE WORDS.

Who? (quis?) *What?* (quis, quid, *when used* without *a substantive;* qui, quæ, quod, *when used in agreement with one* *. Quid fecit? *what has he done?* quod facinus commisit? *what crime has he committed?* *How?* (quî, abl.) *How does it happen that?* (quî fit ut . . ? *with subj.*) *How many?* (quot? *indecl.*) *How great?* (quantus?) *How much?* (quantum? *neut. adj.*) 105

Why? { cur (= cui rei).
quare [f] (= quâ re).

When? (quando?)—(*Quum* is never interrogative.)

Where,	ubi,	} relatives to {	ibi,
Whence,	unde,		inde, hinc,
Whither,	quo,		eo (huc, illuc).

† Or *qua*. See Zumpt, 136, note.

* This distinction is not *invariably* observed with respect to *quis* and *qui*. See Zumpt, 134, note.

[f] *Quare* (*wherefore*) is only used when *the cause* is decidedly asked: when, that is, *an answer is required*. *Cur* is used whether an answer is required or not: hence it is the proper word in *expostulatory* and *objurgatory* sentences.

Exercise 17 (*bis*).

106 1. Have not the good and wise been banished? 2. Are not virtue and vice contrary to each other? 3. Do men govern the winds and seasons? [No.] 4. Shall we not all die? 5. Was not the world made by design? 6. Do we not owe very much to our parents? 7. Was it *not owing to you* [22] that we did not leave the city? 8. Was not Caius within *a very little of* being killed [24]? 9. Were not the waves such [10] *as* you had never seen before? 10. Whence do you come? (or, *where* do you come *from?*) 11. Did all promise to help [3] you? [No.] 12. Did he not promise unwillingly to finish the business? 13. Do we not all hope to live [3] a long while? 14. Has he not finished the business satisfactorily [5]? 15. There are some who [109] deny, that Caius has finished the business. 16. There were some who reviled me. 17. What sweeter song was invented by the Greeks? 18. He was with difficulty restrained from assisting me.

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§ 18. Dependent (or Indirect) Questions.

107 A *dependent* (or *indirect*) question is one that is connected with a preceding word or sentence.

108 Dependent questions *follow* and *depend* on such words as *to ask, doubt, know,* or *not know, examine, try, enquire,* &c.

109 (*a*) (*b*) (*c*) The verb in a dependent question must be in the subjunctive mood.

110 In English, dependent questions are asked by '*whether*;' or by *interrogative pronouns* and *adverbs.*

111 Since '*what*' and '*who*' are also *relatives,* but in Latin the *interrogative* pronoun has the forms *quis* and *quid,* which do not belong to the *relative,* care must be taken to use *quis, quid* (not *qui, quod*) in dependent questions, unless the '*what*' has a substantive with it. (See 105.)

112 ☞ *Who, what, which,* are often *dependent interrogatives,* especially after verbs of *asking, knowing, doubting,* &c.

113 After most of these verbs the dependent sentence stands as the *accusative* (or *object*) to the transitive verb. Such a sentence may be called an *accusative sentence,* or an *objective sentence.*

114 The verb in *an accusative* (or *objective*) *sentence* must be in the subjunctive mood.

115 (*a*) Dubito, *num* [g] id tibi suadēre *debeam, I doubt,* whether I ought *to give you that advice.*

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g Obs. In a dependent sentence, *num* is '*whether,*' and does not necessarily imply that the answer '*no*' is expected.

If, however, the answer '*no*' is expected, *num* should be used, not *nĕ*.

(*b*) Quæsieras ex me, *nonne putarem*, &c., *You had enquired of me*, whether I did not think, &c.

(*c*) *Quid est?*—Nescio, *quid sit.*

Vocabulary 17.

To enquire, quærĕre, quæsīv-, quæsīt-. 116
Of, after *enquire*, ex *with abl.*
To say, dicere, dix-, dict-.
Well = rightly, recte.
Dog, canis, is.
Like, similis, *dat.*
Wolf, lŭpus, i.
To be better, i.e. a thing to be preferred, satius esse.
Dishonorably, turpiter.
I don't know whether . . . not; I almost think; I am not sure that . . . not, haud scio an *or* nescio an *with subj.*

(1) Haud scio, an ita sit, *I don't know whether* (or *that*) *it is* not so [= I am inclined to think it *is* so].

(2) Haud scio, an *nulla* beatior sit vita, *I don't know whether* (or *that*) *there is* any *happier life* [= I am inclined to think there *is no* happier life].

☞ In translating '*I don't know whether* (or *that*),' '*I am not sure that*,' by *haud scio* (or *nescio*) *an*, if there is a '*not*,' omit it in the Latin: if there is no '*not*,' put in '*non*.' Also translate '*any body*' by *nemo* (*no body*): and so '*any*' by *nullus* (*no, none*); '*any thing*' by *nihil* (*nothing*).

Exercise 18.

1. Where do you come from? 2. I will ask him, where he comes from. 3. Ought I to do this? 4. I doubt, whether I ought to do this. 5. He asked, whether a dog was not very like a wolf. 6. *I don't know, whether* he has *not* said well. 7. He *said*, that he did *not*[2] know[2)]. 8. Balbus is not come, *as far as* I *know*[10]. 9. Is it not better to die, than to live dishonorably? 10. I will leave nothing undone to finish[18] the business *to your satisfaction*[5]. 11. I will ask (him), how great the waves were. 12. Who does not know how delightful it is to be praised by the good? 13. I will enquire of Balbus, how many there were. 14. There are some, who[109] have enquired of Balbus.——15. I don't know, that he is surpassed by any body[36)]. 16. I don't know, that any body has dared to deny this. 17. I don't know, whether it is not better to be deceived. 18. Ought I to be asked to do this? [No.] 117

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§ 19. Double Questions. Use of 'An' in single questions.

(*a*) (*b*) In double questions '*whether*' is to be translated by *utrum*, *nŭm*, or the appended '*nĕ**;' '*or*' by *an*. 118

Num in *direct* questions is only to be used when the answer '*no*' is expected.

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* *Nĕ* . . . . *nĕ* is rare, and rather belongs to poetry than to prose.—— *Utrum* . . . *nĕ* is very rare.

119 (c) (d) (e) But in dependent questions '*whether*' is often untranslated, and '*or*' translated by *an*, *annĕ*, or the appended *nĕ*.

120 (*f*) *An* is often found before single questions, but this was at least not a common practice with Cicero, &c. When *an* is so used, there is always an ellipsis of the *other question*, which may generally be supplied without difficulty.

(α) The omitted question is very often some such *general* notion as: *is it not so? is not this true? don't you agree with me? don't you think so?* or the like.

(β) The supposition involved in the question is often *obviously absurd;* so that assent is really demanded to the *preceding statement.* It often involves something of *irony.* The force of such a question may often be given in English by '*then*:' and often by '*or*[a],' '*or perchance.*' Thus: Cur misereare, potius quam feras opem, si id facere possis? *an* sine misericordiâ liberales esse non possumus? *Why should you pity, rather than assist them, if you can? Or, is it impossible for us to be liberal without pitying?* or, '*is it* then *impossible,* &c.'

☞ '*Or*' in questions is to be translated by *an* or *nĕ;* never by *aut* in a *proper double question;* when, that is, one question is to be answered in the affirmative, the other in the negative.

121 (*a*) *Utrum* ea vestra *an* nostra culpa est? *Is that your fault* or *ours?*

(*b*) Permultum interest, *utrum* perturbatione aliquâ animi *an* consulto et cogitato fiat injuria, *It makes a very great difference,* whether *an injury is done from some perturbation of mind,* or *deliberately and purposely.*

(*c*) Stellarum numerus par *an* impar sit, incertum, Whether *the number of the stars is even* or *odd, is uncertain.*

(*d*) Quæritur, unus*ne* sit mundus *an* plures, *It is a question,* whether *there is one world* or *more.*

(*e*) Servi liberi*ne* sint, quid rēfert? *What does it signify,* whether *they are slaves* or *free?*

(*f*) *An*[a] tum quoque est utilis (iracundia)? *Is* (*passionateness*) *useful even then?* [Is it not then prejudicial?]

The forms for double questions are;—

1) *num* .... *an.*
2) *utrum* * .... *an.*
3) *ne* .... *an.*
4) —— .... *an.*
5) —— .... *nĕ.*

The *line* means that the first particle is omitted. The form 5, is almost confined to dependent questions.

Vocabulary 18.

122 *It makes a very great difference,* permultum interest.

What difference is there? what difference does it make? quid interest?

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[a] There is the same suppression of the first supposition, in *haud scio,* or *nescio an* (see 116); *dubito an; incertum est an; quæro an; consulo an; forsitan* (fors sit an), &c. (*Hartung,* Partikellehre, ii. 190.)

* Sometimes *utrumnĕ.*

There is no difference, nihil interest.
Beasts in their wild state, fĕræ.
To drink, bibere, bĭb-, bibit-.
Wine, vīnum.
Water, aqua.
Death, mors, mortis.
Sleep, somnus.
Beginning, initium.

Another = a second, one more, alter, altera, alterum, *G.* alterĭus.
Or not, often without a verb, as the second member of a double question, an non *or* annon, *usually in direct*, necne [b], *in indirect*, i. e. *dependent*, questions.

Exercise 19.

1. What difference does is make, whether you drink wine or water? 2. Whether the Romans have conquered or are conquered, is uncertain. 3. Was the world made for the sake of men or beasts? 4. Is death an eternal [c] sleep or the beginning of another life? 5. It makes a great difference, whether death be a perpetual sleep or the beginning of another life. 6. Whether the Romans have conquered or not, is uncertain. 7. Whether the Gauls have crossed or not, I see that no body doubts but [32)] you. 8. Has he dared to deny this, or not? 9. Is it *then* a question, whether these things are useful, or not? 123

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§ 20. HOW TO TRANSLATE MAY, MIGHT; CAN, COULD, &c. WHEN THEY ARE PRINCIPAL VERBS.

MAY; perf. MIGHT. (*permission.*) Licet [d], *it is permitted.* 124

PRES. (*mihi*) ire licet, *I may go.*
(*tibi*) ire licet, *thou mayest go.*
&c.

PERF. (*mihi*) ire licuit, *I might have gone.*
(*tibi*) ire licuit, *thou mightest have gone*
&c.

[b] By *necne* the questions are joined *copulatively*, by *an non adversatively*. In *necne* therefore the question is made, as it were, *one*; and no opinion of the speaker's is implied, as to the things being so or not. In *an non* the notions are *opposed* to each other, either *simply*, or so that it is implied that the one is *more probable* than the other (*Hand*).—The verb is more frequently repeated with *necne* than with *annon*: the only instance of *necne* in a *direct* question is Cic. Tusc. 3, 18. *Sunt hæc tua verba, necne?* (K.)

[c] *Æternus*, without beginning or end, '*eternal*.' *Sempiternus* is '*everlasting*,' '*perpetual*;' '*eternal*' in a looser sense, without reference to an eternity without either *beginning* or *end*. *Sempiternus* is therefore the right word here.

[d] Licet, *it is permitted*, or *lawful*, by *human* law (positive, customary, or traditional): fas est, *it is permitted*, by *divine* law (including the law of *conscience*): concessum est, *it is permitted*, *comprehends* both as a *general* expression.

125 CAN; perf. COULD. (*power, possibility*). . Possum[e], *can, am able*

PRES. (*ego*) facere possum, *I can do it.*
(*tu*) facere potes, *thou canst do it.*
&c.

PERF. (*ego*) facere potui, *I could have done it.*
(*tu*) facere potuisti, *thou couldst have done it*
&c.

126 OUGHT; SHOULD. (*duty, propriety.*) { oportet, *it behoves.* / debeo, *I ought.* }

PRES. (*me*) facere oportet[f] { *I ought to do*[g] (it) } (*ego*) facere debeo.

(*te*) facere oportet { *Thou oughtest to do (it)* } (*tu*) facere debes.

127 PERF. (*me*) facere oportuit { *I ought to have done (it)* } (*ego*) facere debui.

(*te*) facere oportuit { *Thou oughtest to have done (it)* } (*tu*) facere debuisti

(*a*) Or, with the subjunctive governed by '*ut*' omitted;
(*ego*) faciam oportet[h], *I ought to do* (it).
(*tu*) facias oportet, *Thou oughtest to do* (it).

128 ☞ *May, might; can, could; should,* &c., when they stand in principal clauses, are not *auxiliary,* but *principal* verbs; and must

[e] *Or,* queo; *cannot,* nequeo (Inf. *quire, nequire,* like *eo*). *Possum* relates to the *ability* of the *doer; queo* to the *feasibility* (to *him*) of the *thing to be done. Possum, I can* do it, *if* no external hindrances occur; *queo, I can* do it, *because* there are no external hindrances, sufficient to prevent me; *I am in a condition to do* it.

This is expressed by saying that *possum* denotes *subjective, queo objective* possibility: or (in *Döderlein's* words) possum *quantitative,* queo *qualitative* possibility.

Döderlein observes: "The best prose writers, as Cicero and Sallust, and even Pliny and other later authors, frequently use *queo,* but (like *quisquam* and *ullus*) only in *negative* propositions: that is, only in such as actually contain a negation, or at least are of a *negative* character."

[f] *Necesse est, expresses* necessity; *oportet,* duty *or* propriety; *opus est,* adviseableness.

Debeo is the corresponding *personal* form to *oportet,* as *indigeo* to *opus est. Oportet* expresses the moral *claim; debeo,* the *moral obligation* of a *particular person* to satisfy that claim. *Debēre* is generally supposed to be *de-habere,* 'to have *from*' a person, and therefore to *owe* it to him. Döderlein is inclined to refer it, with *debilis,* to *δέω, δεύω, to want.*

[g] Or, *I should do* (it). } &c.
Thou shouldst do (it). }

[h] *Legem* brevem esse *oportet,* A law ought *to be short.*

Me ipsum *ames oportet,* non mea, *You ought to love me, not merely things belonging to me.*

be translated by the proper tenses of *licet*, *possum*, *oportet*, or *debeo*, &c.

'*May, might*,' are often used of events, the *possibility* of which is *granted by the speaker*. '*May*' or '*might*' is then equivalent to *may* (or *might*) *possibly* ; *may for any thing I know*. 129

(*a*) When '*may*' = { *may happen*, *may possibly*, *may for any thing I know*, } it is to be translated by *fieri potest ut* . . .

(*Fieri potest*, ut fallar, *I* may *be deceived*.)

The *perf. infin.* after a *past tense* of a verb expressing *duty*, *possibility*, *permission*, &c., is generally to be translated by the *present infinitive*. 130

That is, the time is marked by the tense of the verb expressing *duty*, &c., and the *present infin.* marks the time *relatively to that verb*. If it is meant, that the action should *have been completed before* the time spoken of, the *perf. infin.* must be used.

☞ '*May*,' '*might*,' sometimes mean '*can*,' '*could*,' and must be translated by *possum*. 131

☞ The *perf. infin.* must be translated by the *present infin.* after *might*, *could*, *ought*, unless the action is to be represented as *over* before the time to which *might*, *could*, &c., refer.

When the *infin. perfect* follows '*ought*,' '*ought*' is the *perfect*.

Vocabulary 19.

132

To be the slave of, servire, *dat.*
To spend, or *lead* a life, ăgere, ēg-, act-.
Virtuous, *honorable*, honestus.
Chaste, castus.
Moral, sanctus.
To shed one's blood, profundere, fūd-, fūs-,
For = in behalf of, pro, *abl.*
Country = the country of one's birth or citizenship, patria.
To snatch away ; *take away*, erĭpere, erĭpu-, erept-
To take away a man's life, vitam alicui eripere.
To take away my life, vitam *mihi* eripere.

Exercise 20.

[N.B. A parenthetical '*then*' in an interrogative sentence is used to indicate that *an* is to be used. Cf. 120.]

1. May a man be-the-slave-of glory? [No.] 2. Ought we not *to have obeyed* the laws of our country? 3. What ought I to have done? 4. I asked, what I ought[k] to have done. 5. No man may take away another's life. 6. It cannot be denied, that he has led a very moral' life. 7. Ought he not to have shed his blood for his country? 8. There is no doubt, that he lived a very disgraceful' 133

[i] Obs. The person *from whom* is put in the *dat.* This *dat.* may be explained thus : it is the *person towards* or *against* whom the action of snatching away life is directed.

[k] The *pluperf.* must here be used, for the *imperfect* would fix the duty to the *time of asking*.

life. 9. Ought' we (*then*) to be the slaves of glory? 10. Ought he not to have obeyed the laws of virtue? 11. It was owing to you. that[22] my life was not taken away by Caius. 12. I don't know, that[25] any body has led a more disgraceful life.

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§ 21. APPOSITION.

134 When to a substantive or personal pronoun there is added a substantive (without a *preposition*) explaining or describing it, the latter is said to be placed in *apposition* to the former. 'Alexander *the conqueror* of Persia.'

135 A noun in *apposition* may be turned into the *predicate* (nom. *after* the verb) of a relative sentence.

136 (*a*) A substantive in *apposition* must agree *in case* with the substantive *of which* it is spoken.

137 (*b*) If the substantive of which it is spoken be *feminine*, the *fem. form* should be chosen for the substantive *in apposition*, whenever there is one.

138 (*c*) If the principal word be the name of *a town*[1], with *urbs* or *oppidum* in apposition to it, the verb or participle generally agees with the *apposition* instead of the principal noun.

(With this exception, agreement with the principal noun is *the rule*, though a rule that is not *always* observed.)

139 (*d*) The English '*as*,' '*when*,' '*for*,' standing with a noun, are often omitted, and the Latin substantive placed in *apposition*.

140 (*Eng.*) The city *of* Rome. The island *of* Cyprus.
(*Lat.*) The city Rome. The island Cyprus.

141 (*a*) *Alexander*, *victor* tot regum atque populorum, Alexander the conqueror *of so many kings and nations*.

(*b*) Usŭs, *magister* egregius, *Experience an admirable teacher*.
Philosophia, *magistra* morum, *Philosophy the teacher of morals*.

(*c*) *Volsinii*, *oppidum* Tuscorum opulentissimum, *totum concrematum est* fulmine, *Volsinii, the most wealthy town of the Tuscans, was entirely destroyed* (burnt) *by lightning*.

(*d*) Ædem Salutis, quam *consul* voverat, *dictator* dedicavit, He *dedicated* as dictator *the temple of Salus, which he had vowed* when consul.

Vocabulary 20.

142 *To take*, căpere, io ; cēp-, capt-.
King, rex, rēgis.
Philosophy, philosophia.
Inventor, inventor ; inventrix, īcis.
Teacher, măgister, tri ; magistra.
Manners, *morals*, *character*, mōres, um, m.
Discipline, disciplīna.

[1] The name of a people often stands with the substantive *civitas*, in apposition to it in the singular ; '*Carmonenses*, *quæ* est longe firmissima totius provinciæ *civitas*.' Cæs. B. C. ii. 19.

Frugality, frūgalitas, atis.
Parent, gĕnitor ; genitrix, īcis.
Athens, Athēnæ, arum.
Branch of learning, doctrīna.
Maker, causer, effector ; effectrix, īcis.
Wisdom, sapientia.
Happy, beatus.
An old man, sĕnex, *G.* senis ; *G.* pl. senum.
To wish, desire, to be willing, velle, volu-; *no sup.*
To blot out ; efface, destroy utterly, delēre, delev-, delet-.
Treaty, fœdus, eris, n.
To renew, renovare.

Exercise 21.

1. Apiŏlæ, a town of the Latins (*Latini*), was taken by king Tarquinius. 143 2. Philosophy was the inventor′ of laws, the teacher′ of morals and discipline. 3. Frugality is the parent′ of virtues. 4. It cannot be denied, that philosophy was the inventor′ of laws. 5. Caius used to call[m] Athens the inventor[n] of all branches-of-learning. 6. It cannot be denied, that wisdom is rightly called the maker of a happy life. 7. I do not desire the same things *as* an old man, that I desired *when* a boy (p. 7. 15, *b*). 8. I have left nothing undone to finish[18] the business *to your satisfaction*. 9. It was owing to you[22], that the city of Rome was not destroyed by fire. 10. The treaty between the cities of Rome and Lavinium[o] has been renewed. 11. Has not the treaty been renewed between the cities of Rome and Lavinium? 12. Ought not the treaty between the cities of Rome and Lavinium to have been renewed?——13. I am not sure[25], that experience is not the best master.

§ 22. NOMINATIVE AFTER THE VERB.—ATTRACTION OF THE PREDICATE.

(*a*) (1) When an *adjective, participle*, or *substantive* is the *predicate* of *esse* (or any of the verbs in 1, 4), and is spoken of the *subject* (or *nom. case*) of the verb on which *esse* depends, that participle or adj. will stand in the *nominative* case. (2) But if the *esse* depends on an *infinitive* having its *subject* in the *accusative*, the *predicate* will be in the *accusative*. 144

(*b*) After a verb of *wishing, desiring*, and the like[p], the accusative of the *pronoun* is sometimes expressed, and sometimes omitted, if it means the same person as the *nom.* of the principal verb. 145

(*b*) *If* the acc. is omitted before the *infin.*, the noun or participle with the infinitive is *attracted* into the *nom. case*. See examples § 14 146

(*c*) After verbs of *declaring, thinking*, and the like[q], the accusative under the same circumstances, is *sometimes*, but *very seldom*, omitted. 147

m ☞ '*Would*' or '*used to*' may be considered as signs of the *Imperfect.* (Dicebat, *would say ; used to say.*)

n Plural.

o Inter Romam Laviniumque urbes.

p *Studii et desiderii.*

q *Sentiendi et declarandi.*

148 (*c*) When the acc. pronoun *is* omitted before the *infin.* after a verb of *declaring*, &c. the adjective or participle is *generally attracted* into the *nominative;* but sometimes not, especially when it is the participle of the *fut.* in *rus*, *esse* being omitted.

149 (*a*) Soleo (possum) esse otiosus, *I am accustomed to be* (*I can be*) at leisure. [*But :* Dicit *se* non *posse* esse *otiosum.*]

(*b*) Vult { *se* esse *principem*,[r] / esse *princeps*, } *He wishes to be the first.*

(*c*) Ait { *se* esse *paratum*, / esse[s] *paratus*[t], } *He says that he is ready.*

Facturos[u] pollicentur, *They promise to do it.*

Vocabulary 21. (Of *Apposition-Verbs*[v]. Cf. 1, 4.)

150 *To become, to be made*, fĭĕri, fact-.
To turn out, e-vādere, e-vās-.
To be named = appointed, nōminari.
To be elected or *chosen*, e-lĭgi, e-lect-.
To be made, of an appointment to an office, creari.
To be born, nasci, nāt-.
To be considered or *held*, haberi, habit-.
To seem, appear, vĭderi, vīsus[w].
To be rendered, reddi, reddit-.
An orator, orātor, ōris.
A poet, poēta, m.
To be wont or *accustomed*, solēre, solĭtus sum.
To desire, cŭpere, -io, cupīv-, cupīt-.
To have rather, malle, malu-, *no sup.*
Rich, dīves, divĭtis.
To begin, cœpisse; incĭpere, cēp-, cept-[x].
Troublesome, molestus, *with* dat.
To cease; leave off, desĭnere, desii, desĭtum.
Timid, timidus.
To go on; continue, pergere, perrexi.
By accident, cāsu.

[r] Cicero is fond of inserting *se* after *velle.*

[s] In Cicero the pronoun is seldom omitted except after *fateri, dicere, opinari* and similar verbs. (Ochsner.)

[t] Bentley says : '*ait esse paratum*' "ne Latinum quidem est ;" which, however, Krüger thinks is too much to say.

[u] But the participle of the *fut. act.* standing (with the omission of *esse*) for the *fut. infin.* is sometimes *attracted*, especially in poetry. '*Visura* et quamvis nunquam *speraret* Ulixen,' *Propert.* ii. 7, 45. '*Ventura*que rauco | Ore minatur hiems,' *Stat. Theb.* i. 347. So with other predicates. 'Retulit Ajax | *Esse* Jovis *pronepos.*' 'Acceptum refero versibus, *esse nocens.*' '*Sensit* medios *delapsus* in hostes,' &c. (K.)

[v] By *apposition-verbs* are meant the verbs that make no *complete predicate ;* but require a noun after them, which is rather *in apposition* to the *subject* (*the nom.* to verb) than governed by the verb. Cf. 1, (4).

[w] *To appear* must be translated by *videri*, when it means *to seem ;* by *apparēre* when it means *to come into sight ; to be seen ; to be evident.*

[x] *Cœpi* has only the tenses derived from the *perf. Cœptus est* is used for its *perf.* before *pass. infinitives.* So *desitus est* (ceased), though more rarely. *Zumpt.* When he adds that the *perf.*, *pluperf.*, and *fut. perf.* have respectively the meanings of the *pres.*, *imperf.*, and *simple future*, I believe him to be mistaken ; for : (1) In many passages *cœpi* has *certainly* the meaning of the perf. (2) In many more, I *think* in all, the Latin idiom *requires* one of the *perfect*, where *we* should use one of the *imperfect* tenses.

Cœpi is regularly joined only with the *infin.*; *incipio* with (*infin.* or) a *noun* (as its subject or object) : and *cœpi* dwells more on the *action* begun ; *incepi* gives more prominence to the *beginning* that is made, and is altogether more emphatic. (D.)

Exercise 22.

1. I had rather be-in-good-health′ than be rich. 2. I begin to be troublesome to you. 3. Cease to be timid. 4. There is no doubt, that the boy will turn out an orator. 5. Do not continue to be troublesome to Caius. 6. It cannot be denied, that Balbus seems wise to many persons. 7. No one is born rich. 8. No one becomes good by accident′. 9. Numa Pompilius was made king. 10. *It was owing to you that*[22] I was not made king. 11. He promises to perform[3] the business (*omit* esse). 12. No one can be happy without virtue. 13. There is no doubt, that no man can be happy without virtue. 14. I had rather be a good man, than seem (one). 15. Many persons cannot turn out orators. 16. A poet is born, not made. 17. Was the world made by accident, or by design?——18. Has any philosopher dared to deny, that the world was made by design? [No.] 19. He says, that nobody becomes good by accident. 151

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§ 23. Dative after the infinitive Esse.

(*a. b. c.*) When *esse*, &c., would properly have a pronoun in the *acc.* as its *subject*, and this *acc. pronoun* denotes the same person as the *object* (in the *dative*) of *licet* (*licebat*, &c.), the *acc. pronoun* is usually omitted, the noun after *esse* either remaining in the accus. or being (more commonly) attracted into the *dative*[y]. 152

Thus when (for instance) the full construction would be '*licet* mihi | *me esse negligentem*[z],' the acc. *me* is usually omitted, and we find either '*licet* mihi *esse* negligenti;' or, (far less commonly) '*licet* mihi *esse* negligentem.' If the *dat. pron.* is omitted, the attraction seldom takes place in *prose*, the usual form being '*licet esse* negligentem:' but, 'licet esse *beatis*.' *Hor.*

(*d*) After *contingit, expedit, vacat, prodest*, &c., this attraction of the noun after *esse* into the dative, belongs principally to *poets* and later writers.

(*a*) *Mihi negligenti esse* non licet[a], *I may not be* negligent. 153

(*b*) *Medios esse* non licet, *We may not be neutral.*

(*c*) *Civi Romano* licet esse *Gaditanum* (Cic.).
Annus, quo . . . *ei consŭlem fieri* licēret (Cæs.).

(*d*) Expĕdit *bonas esse vobis*, It is expedient for you to be good women.

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[y] The *gen.* and *ablat.* are never attracted in this way. We may not say: 'Interest *Ciceronis* esse *eloquentis*;' 'damnor a *nolente* esse *bono*.' (K.)

[z] This full construction is found in Plautus, '*non* mihi *licere meam rem* me solum, *ut volo*, loqui?' Cas. 1. 1.—'Non licet *me* isto tanto bono *uti*' occurs Cic. Verr. 5. 59.

[a] 'Per quam non licet *esse negligentem*' (sc. *mihi*). Catull.

Vocabulary 22.

154 (Verbs in the third person governing the *dat.*, and often used with an infinitive clause as their *subject.*)

It is permitted, licet.
I have leisure, vacat mihi; but *dat.* of *pron.* generally omitted when the person is known.
It is given, datur, datum est.
It is expedient, expedit.
It is profitable, prōdest, profuit, &c.
It is injurious, hurtful, nŏcet.

Negligent, negligens.
Neutral, medius.
Luxurious, luxuriosus.
Free, liber, libera, liberum

Exercise 23.

155 1. Let us be permitted[b] to be miserable. 2. Let us be permitted to be neutral. 3. *There is no doubt*, that no man may be neutral. 4. It is injurious to be negligent. 5. There is no doubt, that it is expedient for all to be good. 6. Many persons doubt what is expedient for them. 7. It is not given to all to be wise. 8. It is expedient for no man to be luxurious. 9. I have no leisure to be luxurious. 10. It cannot be denied, that few have leisure to be luxurious. 11. There is no doubt, that it is profitable to all to spend a virtuous′ life. 12. There is no doubt, that a wise man would rather be-in-good-health′ than be rich. 13. There is no doubt, that no one becomes good by chance. 14. Had you rather be rich or be-in-good-health? 15. I asked him, whether he had rather be-in-good-health or be wise. 16. You ought not *to have been* [18] neutral.——17. I don't know, that[25] any philosopher has denied this. 18. Why may not these be free?

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§ 24. THE GENITIVE.

156 (*a*) The Romans often used a *dependent genitive*[c] where *we* use *prepositions: in, for, with,* &c.

157 Almost every substantive that depends so closely on another as to form almost *one notion* with it, may in Latin be expressed by the *genitive*, no matter what preposition we should use in English.

158 The *genitive* is joined *attributively* to its substantive; and as no two languages exactly agree, it often happens that what one language expresses by an *adjective* another for want of an adjective would express by the Genitive case. Hence—

159 (*b*) Where *we* use the *genitive* or the preposition '*of*' with a substantive, an adjective may often be used in Latin.

160 (*c*) Where *we* use a *substantive* with an *adjective agreeing* with it, an *adjective* in the *neuter* is often used in Latin, with a *genitive* governed by it.

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b Let-it-be-permitted to us.

c This is called the *objective* genitive. 'The Genitive is *subjective*, when it denotes that which does something, or to which something belongs: it is *objective*, when it denotes that which is the object of the feeling or action spoken of. The *objective* genitive *usually* follows the noun on which it depends.' Z.

(*a*) These adjectives are *indefinite numerals* and *demonstrative pronouns*. They are only used as *quasi-substantives* (governing the *gen.*) in the *nom.* and *acc.* singular.

(β) The following are peculiar phrases: id temporis, *at that time*: id ætatis, *of that age*: quid ætatis? *of what age?*

(*a*) Gratia *beneficii*[d], *Gratitude* for *a kindness*. *Muliĕrum Sabinarum* injuriæ, *The wrongs* done to *the Sabine women*. Luctus *filii*, *Grief* for *his son*. *Suarum rerum* fiducia, *Confidence* in *his own affairs*. *Pyrrhi regis* bellum, The *war* with *king Pyrrhus*. 161

(*b*) Res *aliēnæ*, The *affairs* of others (*or*, other people's *affairs*). Causa *regia*, *The royal cause*; or, the king's *cause*. Timor *externus*, *Fear from without*; *fear* of foreign enemies.

(*c*) Quantum voluptatis, *How much pleasure*. Aliquid tempŏris, *Some time*. Nimium tempŏris, *Too much time*. Multum boni, *Much good*. Plus boni, *More good*. Quid novi? (what of new ? =) *What new* thing? *what news?*

(OBS. *Boni, mali, novi, falsi*, are used as *substantives* after these *neuters*.)

Vocabulary 23.

162

Gratitude, gratia.
Benefit; favour, beneficium.
Weight; burden, onus, onĕris, *n.*
Heavy, grăvis.
Light, lĕvis.
Flight; escape from, fŭga.
Labour, lăbor.
Remedy, remedium.
Anger, īra.
To overpower by a violent emotion, frangere, frēg-, fract-; literally, *to break*.
Care, cūra.
Not-one's-own; of others; other people's, aliēnus.
Affair, res, rei.
Difficult, difficilis.
Silver, argentum.
Gold, aurum.
Nature, rerum natūra.
Of Abdēra, Abderites[e].
Advantage = profit, gain, emolumentum.
To receive or *gain advantage*, emolumentum căpere, io; cēp-, capt-.
Replies; says he, inquit; *always following a word or two of the reply.*
Compassion, pity, misericordia.
Poor, pauper, ĕris.

What, Quid.	*Too much*, nimium.	*More*, plus[f].	*How much*, quantum.	*Much*, multum.
Nothing, nihil (indecl. neuter *subst.*).			*No time*, nihil temporis.	

Exercise 24.

1. Is gratitude for a benefit a heavy weight? [No.] 2. Is not death an escape from labours? 3. There is no escape from death. 163

[d] See note [c] in preceding page.

[e] Names from one's *native town* end in ENSIS; ANUS (from towns in *a, æ*); INUS with ī (from towns in *ia, ium*); AS, *G.* atis (from towns in *um*).

From *Greek* nouns the adjectives generally end in *ius* (often with some change of root); also in *ītes, ētes, iōtes*; and in *æus* from *a*. Those from towns of *Greek origin*, but *not in Greece*, usually end in *īnus*. (Z.)

[f] *Plus, pluris*, only in the *sing.* Plur. *plures, plura*, G. *plurium*, &c.

4. Are there not many remedies against anger? 5. Good men are often overpowered by compassion for the poor. 6. The care of other people's affairs is difficult′. 7. We all lose too much time. 8. Is there more silver or gold in nature? 9. It was owing to you[22], that I did not keep my promises. 10. We are now of such an age, that we ought to bear all things′ courageously. 11. It cannot be denied, that Pythagoras of Abdēra was a very great philosopher. 12. Antisthĕnes was asked, what advantage he had received from (*ex*) philosophy. 13. Antisthenes, being asked what advantage he had received from philosophy, 'To be able[g],' says he, 'to converse with myself[60].' 14. How much time do we all lose! 15. It cannot be denied, that we all lose much time. 16. There were some[109] who lost much time. 17. I doubt, whether[25] he has not lost much time.

Dubito an

§ 25. THE GENITIVE (*continued*).—PARTITIVES. GENITIVUS QUALITATIS.

164 A *partitive* adjective is one that expresses *some* individuals considered as *parts* of a larger number or body.

Partitive adjectives are, therefore, such as *which, every, each, both, some,* &c. &c. with *ordinal* numerals, *comparatives,* and *superlatives.*

165 (*a*) A partitive adjective governs a noun in the *genitive*[h].

166 The gender of the partitive adjective is generally the gender of the governed genitive, because that expresses the *thing meant.*

167 (*b*) But sometimes the genitive is the name of a *country* of which the person is *one* inhabitant: of course then the adjective agrees with *man* understood.

168 (*c*) Also when a *superlative,* or *solus,* &c. governs a *gen.*, and is also (with the gen.) spoken of another substantive, the partitive agrees in *gender,* not with the *gen.*, but with the *other substantive.*

169 (*d*) A substantive *having an adjective agreeing with it,* and *describing* a former substantive, stands in the genitive or ablative.

(It may be used *attributively* or *predicatively;* as an adjective, that is, to the substantive, or *after* the verb *to be.*)

If the description be merely *numerical,* the genitive only can be used.

170 (*e*) Opus est[1] (*there is need*) is followed by an *ablative of what is needed.* The *person who needs* must be put in the *dative.*

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g Ut possim.

h Partitives are often followed by the prepositions meaning *from, out of, amongst,* (e, inter, de,) instead of by the genitive.

1 Opus est (*it is a task* or *business*). Grotefend, comparing the Greek ἔργον ἐστί τινος, thinks that the ablative originally expressed *the means by which* the business is to be accomplished. Probably *opus esse* had, in various constructions, come to have nearly the meaning of *to be necessary* or *required:* and then other constructions were commonly, or occasionally, used before the *ablative*

(*f*) After *opus est*, an English substantive is often translated by a *passive participle*. 171

(*g*) But *the thing needed* is often the *nom.* to the verb *sum*: or the *acc.* before *esse*. 172

☞ In *this* construction the verb *sum* will agree, of course, with its *nom.* In the former, it is always in the *third person* sing.; *opus* being its real *nom.*

(*Eng.*) I have need of food. 173
(*Lat.*) (1) There is a business to me with food (*abl.* without *prep.*).
or (2) Food is a business to me. / These things are a business to me.

The *second* construction is preferred with *neuter* pronouns and adjectives. (Z.)

How many are there of you? = how many are you? 174
There are very many *of you*, = you are very many.
Few *of whom* there are, = who are few.

When '*of*' with a *demonstrative* or *relative* pronoun follows a *plural numeral* or *superlative*, the numeral often expresses *all* who are meant by the pronoun: and then the pronoun and the numeral must be in the *same case* in spite of '*of*'[k].

☞ '*Of you*,' '*of us*,' are not to be translated after '*how many*,' or *other numerals*, when the *whole party* are spoken of. 175

When '*of us*,' '*of you*,' are omitted, the verb will be of the *first* and *second* person respectively.

(*a*) Uter vestrum? *Which of you?* Alter consŭlum, *One of the consuls.* Græcorum *oratorum præstantissimus*, *The best of the Grecian orators.* 176

(*b*) Plato totīus *Græciæ doctissimus*, *Plato the most learned man of all Greece.*

(*c*) *Hordeum* est frugum *mollissimum*, *Barley is the softest species of corn.*

(*d*) Vir *summo ingenio*[1], *A man* of the greatest ability.
Vir *excellentis ingenii*, *A man* of distinguished ability.

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prevailed. *Plautus* uses even the *accusative*, as if *it* were the *object required*: the *gen.* is still sometimes found: probably the preference was at last given to the *abl.*, from that being the usual case after verbs of *needing*, or *requiring*.

[k] Consider, therefore, after such words, whether the pronoun *expresses more*, or *no more*, than the numeral.

[1] According to the German grammarians, the *gen.* denotes a *permanent*, the *abl.* a *temporary* state. *Grotefend* says, the *gen.* is used of a thoroughly inherent and permanent quality, penetrating the whole being, and making the thing what it is: whereas the *abl.* is used of any part or appendage of the thing spoken of, and only as far as it manifests itself; which part or appendage, moreover, may be *accidental* and *temporary*. To establish this he quotes; "Murena *mediocri ingenio*, sed *magno studio* rerum veterum, *multæ industriæ* et *magni laboris* fuit." 'Murena *showed* but moderate talents, though a great zeal for antiquarian pursuits; industry and laborious perseverance *constituted his character*.' Why not as well or better, 'He *showed* great industry and perseverance; but his mind was (*essentially*, and *permanently*,) one of little power, though with a great fond-

Ingentis magnitudinis serpens, *A serpent* of immense size.
Classis *septuaginta navium*, *A fleet* of seventy ships.

(e) Acūto *homine nobis* opus est, *We have need of an acute man.* Quid opus est verbis? *What need is there of words?*

(f) *Properato*[m] opus est, *It is necessary to make haste.*

(g) Quarundam rerum nobis *exempla* permulta *opus sunt*, *Of some things we have need of a great many examples.* Nihil opus est, *there is no need.* Quid opus est? *what need is there?*

Vocabulary 24.

177 *Which* of two, ŭter, tra, trum, G. utrīus.
Each of two, uterque, G. utriusque.
Another; one of two things: a *second; one more*, alter, altera, alterum, *G.* alterĭus.
Of Milētus, Milesius, 162, e.
Greek, Græcus.
Roman, Romanus.
To predict; foretell, præ-dicere.
Eclipse, defectio, onis, *f.*
Sun, sol, sōlis, *m.*
Body, corpus, corpŏris, *n.*
Food; meat, cibus.
Drinking, drink, potio, onis, *f.*
Serpent, serpens, ntis, *c.*
Immense, ingens.
Size, magnitudo, inis, *f.*
Lemnos, Lemnos[n].
To find; discover, in-vĕnire, vēn-, vent-: reperire, repĕr-, repert-[o].
Custom, consuetudo, dinis, f.
Nature, i. e. a man's nature, natura.
Money, often *argentum*, silver.
To draw away, avŏcare.
Connexion, conjunctio, ōnis, f.
Honour, i. e. probity, trustworthiness, fĭdes, ei, f.

There is need of { making haste, deliberation, prompt execution, } properato. consulto. mature facto.

Exercise 25.

178 1. One of them was a Greek, the other a Roman. 2. Thales[p] of Miletus was the first of the Greeks who[s] predicted an eclipse of the sun. 3. I did the same when (139) consul. 4. He says (*ait*[q])

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ness for antiquity?' Was his *ingenium* (the *in-born* power of his mind) a less *permanent* quality than his *industria?* *Zumpt* says: 'With *esse* Cicero seems to prefer the *abl.*'

m *Properare* is used of a *praiseworthy* haste for the attainment of a *purpose; festinare* = to be in a *hurry*. An adj. *properus* was formed from *pro* (*forth, forwards*), as inferus, exterus, from *their* prepositions. (D.)

n Greek nouns in *os* of the *second* decl. are declined like Latin nouns of the 2nd, but have acc. *on* or *um.*

o '*Invenio*, properly *to come upon* any thing, expresses the general notion of *to find; reperio*, like *to find out* and *to discover*, implies that the thing found was before *hid*, and was *sought for* with pains.' (D.) *Crombie* observes that *invenire* is the proper word for the *faculty itself;* when we talk, that is, of the power of *discovering* generally, without adding *what;* i. e. without an *accusative* after it. He quotes from *Cicero*, 'vigēre, sapere, *invenire*, meminisse,' a passage which plainly proves that *invenire* does not *exclude* the notion of *searching*, though it does not (like *reperire*) necessarily imply it.

p Thales, ētis.

q Fari is *to talk; use articulate speech:* loqui, *to speak* or *talk* (opposed to *tacēre*, to be silent): dicere is *to say*, the *transitive* form of *loqui*. As *distin-*

that there is no occasion for making-haste. 5. The body has need of much food. 6. Are not serpents of immense size found in the island of[27] Lemnos? 7. It cannot be doubted, that he is a man of no honour. 8. What need have we of your authority? 9. It cannot be denied, that the body has need of meat and drink. 10. (We) have need of deliberation. 11. It cannot be denied, *that* we have need of deliberation. 12. Is not custom a second nature? 13. Verres used to say[52], that he had need of many things. 14. How much money have you need of? 15. I left nothing undone to[18] draw-away Pompey from his connexion with Cæsar (156). 16. How many are there *of you*[19]? 17. I will ask, how many there are of them. 18. He was asked, how much time he had lost.

Some English substantives relative to *position*, are often translated into Latin by *adjectives* agreeing with their substantives. Such are *end, middle, whole, top*, &c. Thus— 179

The top of the mountain.	*The middle of the way.*	*The rest of the work.*
N. summus mons,	media via,	reliquum opus,
G. summi montis,	mediæ viæ,	reliqui operis,
&c.	&c.	&c.

So ima quercus, *the bottom* (or *foot*) *of the oak:* universa Græcia, *the whole of Greece:* sapientia prima, *the beginning of wisdom:* extrēmus liber[r], *the end of the book:* extrēmus liber tertius, *the end of the third book.*

These adjectives generally stand before their substantives[s].

Vocabulary 25. 180

The Alps, Alpes, ium, *f.*
Cold, frigŭs, oris, *n.*
Snow, nix, nĭvis, *f.*
To melt, liquescere, licu-.
To count; reckon, numerare.
Out of, ex, *abl.*
A thousand, mille, *indecl. in sing. In plur.* millia, ium, ibus[t], &c.
To survive, super-esse, *dat.*
Three hundred, trecenti.

guished from *loqui*, *dicere* expresses a more artificial or studied speech, *loqui* being to speak in the style of ordinary conversation. As distinguished from *ajo*, *dicere* is to speak for the *information* of the hearers, *ajo* expressing the *assertion* of the speaker, as the opposite of *nego*. Hence *ajo* is *I say* = *I assert, affirm, maintain* (but somewhat *weaker* than these words). D.

Inquit (which *Döderlein* derives from *injicit*, throws-in) is used to introduce the words of another, and also the *objections* which we *suppose* another to make (Bentley). It is also used in a vehement *re-assertion* ('one, one *I say*').

r The adjective so used, does not distinguish its substantive from *other* things of the same kind, but *a part* of *itself* from *another part*. Thus *summus mons* is *the mountain where it is highest:* not *the highest* of a number of mountains.

s Not, however, always, *e. g.* 'sapientia *prima*' (*Hor.*), and 'In hac insulâ *extremâ* est fons aquæ dulcis,' &c. (*Cic.* Verr. 4. 118.)

t *Mille* the *adj.* is indeclinable.

To swear, jūrare.
Moon, Lūna.
Lowest, infimus.
Planet, planēta, *or* es, *m.*
Master = '*master of a house*,' 'owner of *any* property,' *slaves* as well as any other, domĭnus; *herus* is *a master* only in relation to his *servants* or *slaves*.
Wool, lāna.
Black, nĭger, gra.
White, albus.
Some—others, alii—alii.
Only, solus, G. solīus.
Chameleon, chamæleon, *m.*
To nourish; support, ălere, alu, alĭt *or* alt.
River, flūmen, ĭnis, *n.*
Neither—nor, *nec* or *neque* followed by *nec* or *neque* [u].

Exercise 26.

181 1. On the top of the Alps the cold is so great, that the snow never melts there. 2. Count, how many there are of you [31]. 3. Out of (*ex*) so many thousands of Greeks (but) few of us survive. 4. Three hundred of us have sworn. 5. The top of the mountain was held by T. (*Titus*) Labienus. 6. The moon was considered the lowest of the planets. 7. It cannot be denied, that custom is a second nature. 8. Slaves are of the same morals as [9)] their master. 9. Who is there but [9)] understands, that custom is a second nature? 10. Caius promises, that he will finish the rest of the work. 11. Three hundred *of us* have finished the rest of the journey. 12. Of wools some are black, others white. 13. The chameleon is the only animal that [6] is nourished neither by meat nor drink [v]. 14. The Indus is the largest of all rivers. 15. It is written [12)] at [*Say*: in] the end of the second book.

§ 26. THE GENITIVE (*continued*). GEN. AFTER ADJECTIVES.

182 Adjectives which signify *desire, knowledge, recollection, fear, participation*, and their *opposites*; together with *verbals* in *ax*, and many of those that express *fulness* or *emptiness*, govern the *genitive*.

(*a*) These adjectives have an *incomplete meaning*, and may be compared with *transitive* verbs. The governed substantive expresses generally the *object* of some *feeling* of the mind.

183 (*b*) To this class belong many participles *used adjectively*.

(*c*) In poetry [w] the *gen.* may almost always stand after an *adjective*, where its relation to the adjective might be expressed by '*with respect to*.'

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u '*Nec* and *neque* stand indifferently before either vowels or consonants.' (Z.) The old doctrine, that 'in good writers *nec* is found usually only before *consonants*, is utterly groundless. In *Cic. de Rep.* alone, *nec* stands before a vowel nineteen times: *nec enim: nec id*, &c.—*neque reliquarum virtutum, nec ipsius reipublicæ; dabo tibi testes nec nimis antiquos, nec ullo modo barbaros: nec atrocius .... neque apertius*.' (Freund.)

v Potus, ūs. "*Potio* is the *act of drinking*, and that on which this action is performed; *a draught; a liquid swallowed; potus* is *drinking*. and *drink* in *itself*, without reference to the *action*." (R.)

w And in *Tacitus*, who has—vetus *regnandi*, summus *severitatis*, &c.

(*a*) Avidus novitatis, *Greedy of novelty.* Insidiarum plenus, *Full of plots.* Beneficii immĕmor, *Apt to forget a favour.* Rei maritĭmæ peritissimi, *Very skilful in naval affairs.* Magnæ urbis capax, *Able to contain a large city.* 184

(*b*) Veritatis amans, *Attached to truth; a lover of truth.* Amans patriæ, *A lover of his country.* Officii negligens, *Negligent of duty.*

(*c*) Audax ingenii, *Bold of temper; of a bold temper.* Insolitus servitii, *Unaccustomed to slavery.* Insuetus laboris (*Cæs.*). Fidissima *tui* (Virg.). Seri *studiorum* (Hor.). Utilis *medendi* (Ov.).

Vocabulary 26.

To hate, odisse [x], *with tenses derived from the perf.*
Courage, virtūs, ūtis, *f.*
Contention, contentio, onis, *f.*
Truth, veritas, atis, *f.*
Philosopher, philosŏphus.
Glorious, gloriosus.
Jest, jŏcus, i.
To hesitate, dubitare [y].
To undertake, sus-cĭpere, cēp-, cept-.
In-such-a-manner, ita. 185
Not even, ne—quidem, with the word the *even* belongs to between them: *ne joco quidem*, not even in jest.
Nothing but, nihil aliud nisi;—the following *adj.* is not to agree with *nihil*, but with the substantive after *nisi*.
To take in good part; to receive favourably, boni consŭlĕre [*], sulu-, sult-; in bonam partem accipere.

(Adjectives governing the gen.)

Mindful, mĕmor, ŏris.
Unmindful; apt-to-forget, immĕmor.
Negligent; careless of; inattentive to, negligens.
Greedy, ăvidus.
Eagerly-desirous, stŭdiosus.
Fond; desirous, cŭpidus.
Skilled in, perītus.
Unacquainted with; ignorant of, rŭdis.
A partner, consors [z], *properly* adj. *one who has the same lot.*

[x] Of this verb the *perf.*, *pluperf.*, and *fut. perf.* are respectively used *for* (that is, where *we* should use) the *pres.*, *imperf.*, and *simple fut.*

This is the case with most verbs that express simple *emotions* and *operations* of the mind, which are *completed* the moment they exist. The moment I *do hate*, I *have hated*; the moment I *do* know, I *have known*.

[y] Dubitare, *to hesitate*, is generally followed by *inf.*

[*] So æqui boni (*or* æqui bonique) facere, *to take in good part; to be satisfied.*—Lucri facere, *to turn to account; to get the credit of.*

In *boni consulere*, *boni* is probably a gen. of the *price* or *value*, *consulere* being used in its first sense of '*to think upon*, whether *by oneself*, or with others.' Freund and others derive it from obsol. *conso*, from which come *consul*, *consilium*.

Döderlein thinks *con-sulere* meant originally '*to sit down*' (from the same root as *sol*-ium, *sel*-la, and perhaps *sol*-um), and that *boni* is an old adv. (of the same form as *heri*): so that *boni consulas* = *bene considas* or *acquiescas*. It occurs in Quint., Sen., &c.: not, I believe, in Cicero.

[z] *Socius*, 'a companion;' 'associate;' 'member of the same society;' 'sharer of the same fortune;' in which last meaning it is synonymous with *consors*.

A lover of; attached to, amans, diligens[a].
Productive of, efficiens.
Such a lover of, adeo amans *or* diligens.

Exercise 27.

186 1. All men hate (him who is) apt-to-forget a kindness. 2. Courage is greedy′ of danger. 3. Many are fonder of contention than of truth. 4. Pythagoras calls (those who are) eagerly-desirous of wisdom philosophers. 5. All men ought to be mindful of benefits (received). 6. Cicero has lost Hortensius, the partner[b] of his glorious labour. 7. That (*iste*) basest of all men is the same *that* he always was. 8. Epaminondas was such a lover[c] of truth, that he did not utter-a-falsehood even[d] in jest. 9. We ought all to be such lovers of our country as not to[e] hesitate to shed our blood for it. 10. I will warn the boy not to become inattentive to duty. 11. He said, that he was not[2] negligent of duty. 12. It cannot be denied, that we ought all to be lovers of our country. 13. He begs me to take these things in good part. 14. They say, that virtue is not productive of pleasure. 15. Let war be undertaken in-such-a-manner, that nothing but peace may seem (to be) sought-for.

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§ 27. The Genitive (*continued*).

187 (*a*) (*Eng.*) *To prefer a capital charge against a man.*

(*Lat.*) To *make* a man *an accused-person* of a capital matter.
Aliquem rei capitalis reum facere.

(*b*) (*Eng.*) *To bring an action against a man for bribery.*

(*Lat.*) Aliquem de ambĭtu reum facere.

Comes, 'companion,' 'fellow-traveller.' *Sodalis*, 'companion in amusement or pleasure.' (*C.*)

Consortes fortuna eadem, *socios* labor idem ;
Sed caros faciunt schola, ludus, mensa *sodales*.
Vir comis multos *comites* sibi jungit *eundo*.

Com-it-es, *con* and '*it*,' as in supine of *eo*.

[a] *Amare* expresses the *affection of love*; *diligere* (properly *to choose apart*) the *preference* of one object to another. *If* therefore any thing of *deliberate choice* or *preference* is to be expressed, *diligere* should be used.

[b] Consors. *Socius* would imply that they shared the *same* toil, not that Hortensius had a *separate* share of the *same occupation*.

[c] Diligens with *gen.*, his attachment to truth being a *principle* with him. In the next sentence *amans*, because, though patriotism should be a principle, *affection* for one's country is the thing required.

[d] Say: 'that he uttered a falsehood not even in jest.'

[e] A *consequence*; not a *purpose*.

(*c*) (*Eng.*) *To prefer a charge of immorality against a man.*
(*Lat.*) Aliquem de moribus reum facere.
(*d*) (*Eng.*) ***He has informed me of his plan.***
(*Lat.*) Certiorem me sui consilii fecit *.

Vocabulary 27.

(Adjectives governing the gen.)

Tenacious, tĕnax, acis.
Capable-of-containing, căpax, acis.
Without, expers, expertis. *ex, pars.*
Accused of, reus [f], *from* res.
In his absence, absens, *adj. agreeing with the substantive.*
Bribery, ambĭtus: amb-ire, 'to go round,' to canvass. *Properly, therefore*, to accuse a man *de ambitu*, is 'to bring an accusation *about his canvassing*:' and then, as 'reum facere de *moribus*' is, 'to accuse of *immorality*,' so to accuse him *de ambitu*, is 'to accuse him of *improper*, 188
illegal canvassing,' *i. e. of bribery.*
Extortion, res *or* pecuniæ repetundæ; *or* repetundæ *alone: properly*, things *or* moneys to be claimed back.
Assault, vis [g], *violence.*
Impiety, impietas.
To prefer a charge (or, *bring an action*) *against*, reum facere.
To inform, certiorem facere, fēc-, fact-.
To learn, discere, dĭdĭc-.
Design; plan, consilium.
Full, plenus. *Danger*, perīculum.

Exercise 28.

1. We are very tenacious of those things, which we learnt as[22)] boys. 189
2. The island of Pharos is not [h] capable-of-containing a great city. 3. They are going to prefer a charge of immorality against Caius. 4. They have brought an action against Caius for an assault. 5. They have preferred a charge of impiety against Caius in his absence. 6. I left nothing undone to [18] inform Cæsar of my design. 7. I fear, that he will not [53] inform me of his design. 8. It is disgraceful to be without any [i] learning. 9. I fear, that he will not keep his word. 10. He promised, that he would [4)] leave nothing undone to draw away Pompey from his connexion with [54] Cæsar. 11. There is no one but [9)] believes, that you will be without any [i] dangers. 12. He warns [j] us, that all things are full of danger. 13. There are some who [109] deny, that virtue is productive of pleasure.

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* *Certiorem facere* may also be followed by *abl.* with *de*:
'Eum *de rebus gestis* certiorem faciunt.'

[f] "*Reos* appello non eos modo qui arguuntur, sed omnes quorum de *re* disceptatur; sic enim *olim* loquebantur." *Cic.* 2 *de Orat.* 43. From the *olim* it is plain that *reus* had come to be used of the *defendant* almost exclusively.

[g] Vis, vis, —, vim, vi | vires, virium, &c. *Gen.* vis *in Tac.*, but very rare.

[h] *Non* is '*not*:' *haud* is '*certainly not*,' '*surely not*,' used especially with *adjectives*, *adverbs*, and *impersonal verbs*.

[i] '*Any*,' after *expers*, must be translated by *omnis*, '*all*.'

[j] When *moneo* does not mean to warn or advise us *to do* (or *not do*) something, it takes *acc.* with *infin.* (not *ut ne*).

§ 28. The Genitive (*continued*).

190 (*a*) Such a substantive as *property*, *duty*, *part*, *mark*, &c. is often omitted in Latin after '*to be*;' so that '*to be*' is followed by a *genitive* governed by this substantive, or by an *adjective* in the *neuter* gender agreeing with it.

Such a noun as *officium*, *munus*, *indicium*, &c. must be *understood.*

This genitive is construed in various ways in English: and therefore there are various English phrases that may be reduced to this construction.

191 (*a*) Such phrases are: *it is characteristic of*; *it is incumbent on*; *it is for* (the rich, &c.); *it is not every one* who; *any man* may; *it demands* or *requires*; *it betrays*, *shows*, &c.; *it belongs to.*

When the adjective is of *one termination* (and therefore would leave it doubtful whether *man* or *thing* is meant), it is better to use this construction.

('It is *wise*;' not '*sapiens est*,' but '*sapientis est*.')

192 So when the predicate is an abstract noun in the nom., it is more commonly in the *gen.* in Lat.—'It is *madness*,' '*dementiæ* est.'

193 (*b*) These genitives are used in the same way with *facere*, *fieri*, *haberi*, *duci.*

194 (*c*) Verbs of *accusing*, *condemning*, *acquitting*, &c. take a *genitive* of the charge.

195 (*f*) But if the *charge* be expressed by a *neuter pronoun*, it stands in the *accusative.*

196 This construction may be explained by the omission of *crimine*, or *nomine*, which are sometimes expressed.

197 (*c*) Instead of the *gen.*, the *ablat.* with *de* is very common.

198 (*d*) The *punishment* to which a person is condemned, stands generally in the *ablat.*; sometimes in the *gen.*, and often in the *acc.* with *ad.*

199 (*e*) *Satăgo*[k], *misereor*, and *miseresco*, govern the *gen.*: verbs of *reminding*, *remembering*[l], and *forgetting*, the *gen.* or *accusative.*

But verbs of *reminding* rarely take an *accus.* unless it be a *neut. pronoun.* Sallust has the three forms; admonēre aliquem *rei*; *de re*; and *rem.*

200 (*a*) Imbecilli animi est superstitio, *Superstition is* a mark of (*or* betrays) *a weak mind.* Judicis est, *It is the* part (*or* duty) *of a judge.* Est boni oratoris, *It is* the business *of a good orator.* Ingenii magni est, It requires *great abilities. Cujusvis hominis* est errare, Any man may *err.* Meum est, *It is my business.* Extremæ est dementiæ, *It is the height of madness.* Suæ ditionis facere, *To reduce to subjection; to bring under his dominion.*

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[k] *Satagere* (to be doing enough); 'to have one's hands full.'

[l] When *memini* and *recordor* signify '*to make mention of*,' memini takes the *gen.*, or *ablat.* with *de*; *recordor*, the acc.—*Memini* seldom takes the *acc.* of *a person*, except in the sense of *remembering him as a contemporary.* (Z.)

(*b*) Tempori cedere semper *sapientis est habitum*, It has always been held a wise thing *to yield to the times.*

(*c*) *Proditionis* accusare, *To accuse* of treachery. *De pecuniis repetundis* damnari, *To be condemned* for extortion.

(*d*) *Capitis* (or *capite*) damnari, *To be* capitally *condemned* (or, *condemned* to death). *Ad bestias* condemnare, *To condemn* to the wild beasts.

(*e*) Misereri *omnium*, *To pity* all. Meminisse *præteritorum*, *To remember* past events: meminisse *beneficia*, *To remember* kindnesses. *Officii sui* commonēre, *To remind* (*a man*) of his duty. *Dissensionum* oblivisci, *To forget* disagreements.

(*f*) Si *id* me accusas, If *you accuse me* of that. (So, *id* me admonuit.)

Vocabulary 28.

To accuse, accūsare [m].
To charge falsely; to *get up* a charge against, insimulare [n]; *or* insimulare falso.
To prosecute, postulare [o].
To acquit, absolvere, solv-, solūt-.
To remember, meminisse [p], recordari [q], *also*, to make mention of.
To forget, oblivisci, oblīt-.
To remind; put in mind of, admŏnēre, commonēre.
To pity, miserēri [r], miserĭtus, misertus: miserescere.
To condemn, damnare [s], condemnare.
An Athenian, Atheniensis, 162, e.
Socrates, Socrătes, is.
Barbarian, barbarus.
To live for the day, forgetful, that is, of the morrow, *in* diem vivere.

It is agreed upon; it is an allowed fact, constat [t]. 201
Superstition, superstitio, *f.*
Feeble, imbēcillus.
To disturb; agitate, perturbare.
Constancy; firmness of mind, constantia.
To persist, perseverare.
Errour, error, ōris, *m.*
Treachery, proditio, onis, *f.*
Sedition, seditio, onis, *f.*
A Christian, Christianus.
Injury, injuria.
Adversity, res adversæ.
To condemn to death, capitis damnare.
To acquit of a capital charge, capĭtis absolvere.
Religion, religio, onis, *f.*

[m] Incusare is 'to *accuse*,' but *not* in a court of justice.

[n] Properly, 'to *make a thing* seem *likely against* a man:' it does not always imply that the charge is *false.*

[o] Literally, 'to *demand*,' i. e. for punishment.

[p] With tenses derived from the perf. See *odi*, 185, x. *Imperat.* memento; *pl.* mementōte.

[q] *Meminisse* is, 'to *retain in my recollection*,' 'to *remember*:' *reminisci* is, 'to *recall* a thing to mind,' 'to *recollect*:' *recordari* is, 'to recall a thing to mind, and *dwell upon the recollection* of it.' (D.)

[r] *Miserari* governs the *acc.* *Miserari* is, 'to *show* compassion,' *misereri*, 'to *feel* compassion,' as an act of free will, implying a *generous* mind, and thereby distinguished from *miseret me tui* (I am miserable on your account), which carries with it the portion of an *irresistible* feeling. (D.)

[s] Damnare aliquem voti (*or* votorum), is, *to condemn a man to pay his vow* (or *vows*) by granting his prayers. Also, *damnare votis.*

[t] Literally, *it stands together* as a *consistent* truth.

Exercise 29.

202 1. The Athenians (falsely) charged Socrates with impiety, *and condemned him to death.* 2. *It is for barbarians* to live for the day (only). 3. It is an allowed fact, that superstition *is the mark of* a feeble mind. 4. *It requires* great constancy not to be disturbed in adversity. 5. *It is characteristic of* a fool to persist in errour. 6. *It is your business* to obey the laws of your country. 7. *It is not every man, who can* leave life with an even mind. 8. *It was owing to you,* that he did not accuse Balbus of treachery. 9. He promises [3] to prosecute Dolabella for extortion. 10. He was condemned to death by Augustus. 11. Caius was acquitted of sedition by Augustus. 12. Do not forget benefits. 13. It is the duty of a Christian to pity the poor. 14. It cannot be denied that (86) it is the duty of a Christian to pity the poor. 15. I fear, that he will not [53] easily forget the injury. 16. I fear, that he will remember the injury. 17. Did you not admonish me of that (*f*)? 18. Adversity puts us in mind of religion. 19. It cannot be denied, *that* he has been *acquitted of the capital charge.*

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§ 29. THE GENITIVE (*continued*). IMPERSONAL VERBS

203 (*a*) With *interest* and *rēfert* (it *concerns* or *is important*);

1) The thing that is of importance may be either (α) an *infinitive* (*with* or *without* acc.) or (β) a *neuter pronoun* (*hoc, id, illud, quod*), or a clause introduced either (γ) by an *interrogative,* or (δ) by *ut, nē.*

2) The *person to whom it is of importance* is put in the *gen.* with *interest* (not with *refert*); but a *possessive pronoun* in the *ablative feminine; meâ, tuâ, suâ, nostrâ, vestrâ* [u], &c.*

3) The *degree of importance* is expressed either by the *gen.* of *price* (*magni, tanti, pluris*), or by an *adverb* or *neut. adj.* (*magnopere, vehementer, magis, parum: multum, plus, nimium, quantum,* &c.)

4) The thing with *reference* to which it is of importance is sometimes governed by *ad.*

These impersonals are construed in various ways: *it is of importance* or *consequence; it signifies, matters, concerns* any body, &c.

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[u] Krüger says, *refert* is allied to the phrase *e re est*=*it belongs to the matter; is conducive to it:* e. g. *ex tuâ re non est, ut ego emoriar.* Plaut. Pseud. 1, 3, 102 (*it is not for your advantage*).—So also without *e*, as: 'hæc tu eadem si confiteri vis, *tuâ re* feceris,' *Plaut. Capt.* 2, 2, 46 (=for your advantage). Hence *refert* = *συμφέρει, conducit.*—Döderlein says: *refert* = *rei* fert, for *ad rem* fert *or* confert. Prof. Key considers *meā, tuā,* &c., to have arisen from the accusatives *meam, tuam,* &c. So that 'meā refert' = *meam rem* fert.

(*b*) These impersonals, *pudet, piget, pœnitet, tædet, miseret*, take an *accusative* of the *person feeling*, a genitive of what *causes* the feeling. 204

What causes the feeling may also be a *verb* (in the *infinitive*, or in an *indicative* clause with *quod*, or a *subjunctive* one with an *interrogative* word). 205

(*a*) Intelligo, *quanti reipublicæ intersit* omnes copias convenire, *I am aware* of what importance it is to the republic, *that all our forces should assemble*. 206

Interest omnium recte facere, It is the interest of all *to do right*.

Quid *nostrā* rēfert? *Of what importance is it to us?* (or, *What does it signify to us?*)

Magni interest *ad laudem* civitatis, &c., *It is of great importance* to the credit *of the state*, &c.

Magni interest, quos quisque audiat quotidie, *It is of great consequence, whom a man hears every day.*

Illud meā magni interest, te *ut* videam, *It is of great consequence, that I should see you.*

Vestrā interest, commilitones, *nē* imperatorem pessimi faciant, *It is of importance to you, my comrades, that the worst sort should not elect an emperor.*

(*b*) *Ignavum pœnitebit* aliquando *ignaviæ*, *The slothful man will one day repent of his sloth.*

Me non solum *piget stultitiæ* meæ, sed etiam pudet, *I am not only sorry for my folly, but also ashamed of it.* Tædet me vitæ, *I am weary of my life.* Tædet eadem audire milites, *The soldiers are tired of hearing the same thing.* Tui me miseret, mei piget, *I pity you; I am vexed at myself.*

Vocabulary 28*.

It concerns; is of importance, or *consequence; is the interest of*, interest, rēfert; *the latter very rarely when a person is expressed, unless by a pronoun; it occurs principally in* quid rēfert? *what does it signify? what difference does it make?* *and* nihil rēfert, *it is of no consequence*, or *makes no difference*.

I am sorry for; vexed at, piget me. 207

I repent; am discontented or *dissatisfied with*, pœnitet me.

I am ashamed of, pudet me.

I pity, miseret me. *See* 201, r.

I am disgusted at; am weary, or *tired of*, tædet me: for *perf.* pertæsum est.

Like; equal to; as good as, instar, *an old subst.* signifying *a model* or *image*; and, as such, followed by the *gen.* It should only be used of *equality in magnitude*, real or figurative. Z.

On account of, ergo *governing and following the* gen. It is the Greek ἔργῳ.

To present, dōnare.

Crown, cŏrōna.

Golden, aureus.

Exercise 30.

[What are the various ways of translating '*whether—or*'?]

1. What difference does it make to Caius, whether he drinks wine or water? 2. It makes a great difference to me, why he did this. 208

3. It makes a great difference to us, whether death is a perpetual sleep or the beginning of another life. 4. I will strive, that no one[14] may be dissatisfied with the peace. 5. It is of great importance to me, that Caius should[3)] be informed of my design. 6. I will *strive, that* it may be your interest to finish the business. 7. *It is your business* to strive, *that no one* may be dissatisfied with the peace. 8. We pity those men, who have been accused of treason *in their absence.* 9. I will strive, that no one may recollect my errour. 10. I am ashamed of, and vexed at, my levity′ (p. 7. 15, *a*). 11. I will strive, that no one may be ashamed of me. 12. It is your interest, *that* they should *not* condemn me *to death.* 13. It is the interest of all, *that* the good and wise should *not* be banished. 14. Plato is to me equal to (*them*) all. 15. That (*ille*) one′ day was to Cicero equal to an immortality. 16. He was presented (*perf.*) with a golden crown on account of his virtue′.

(For the Genitive of *price* see under the Ablative.)

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§ 30. The Dative. (Dative with Adjectives.)

209 Adjectives which signify *advantage, likeness, agreeableness, usefulness, fitness, facility,* &c. (with their *opposites*) govern the *dative.* So also those that mean *known* or *unknown* (*to*).

210 But of such adjectives, several take a genitive without any essential difference of meaning.

211 (1) Many of these take different constructions: *utilis* ad rem (for a particular purpose); *benevŏlus* erga aliquem; *aliēnus* alicujus rei, ab aliquâ re, *and* alicujus. *Proprius* alicujus. *Amicus, familiaris, inimicus,* and (chiefly in later writers) *sŭperstĕs* are also treated like substantives, and so take the genitive or a possessive pronoun. With *aptus, idoneus,* a *person* usually takes the *dative;* a *thing,* the accusative with *ad. Accommodatus* mostly *dat.*, unless followed by gerund (ad persuadendum).

(2) *Æqualis, affīnis, vicīnus, finitimus, propinquus,* are also treated exactly as *substantives,* and so take gen. or a possessive pronoun (*meus vicinus,* &c.).

(3) With *similis, dissimilis,* the *gen.* expresses *real, essential* likeness in *nature, character,* &c.; the *dat.* is used chiefly of *similarity* in *outward appearance.*

(4) *Propior,* nearer, *proximus,* nearest, take *dat.*, but sometimes the *accus.*

Vocabulary 29.

(Adjectives governing the dative.)

212 *Grateful,* both actively and passively; *acceptable, agreeable,* gratus[v].

Liable; subject; exposed to, obnoxius.

Common, commūnis.

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[v] *Suavis* and *dulcis* are '*sweet;*' the former especially sweet to the sense of *smelling,* the latter to that of taste; both being used *generally* and *figuratively,* like our '*sweet.*'

Jucundus, that which directly *causes joy and delight. Gratus,* that which is

(Some that take *gen.* or *dat.*)

Like, similis[w], *superl.* simillimus.
Unlike, dissimilis,
Equal, par[x].
Peculiar to, proprius.
Foreign to; averse to; inconsistent with, alienus[y].
Friendly; a friend, amīcus.
Unfriendly; an enemy, inimīcus[z].
Allied to;—of a fault; *chargeable with*, affinis[a].
Surviving, superstĕs[b], ĭtis, used substantively, *a survivor*.

(The following are often followed by '*ad*' to express a *purpose* or *object*, *for* which, &c.)

Born, nātus; *partcp. of* nascor.
Convenient; of character, *obliging*, commŏdus[c].
Inconvenient; unsuitable, incommodus.
Fit, aptus.
Suitable; serviceable, idoneus[*].
Fitted; adapted, accommodatus.
Useful; expedient; good, utilis.
Useless, inutilis.
Prone, proclīvis.

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grateful or *acceptable*, from *any* cause. *Amœnus*, agreeable or delightful to the *sight*, though extended to other things by later writers.

Dulcia delectant *gustantem*; *suavia odore*:
Jucunda exhilarant animum, sed *grata* probantur
A gratis: quæ *visa* placent loca, *amœna* vocamus.

Döderlein thinks that *amœnum* is not 'quod *amorem* præstat,' but is a syncope for *animœnum*, as *Camœnæ* for *Canimœnæ*, and is equivalent to '*animo* laxando idoneus.'

w *Similis* takes *gen.* of internal, *dat.* of external resemblance (See 211, 3). This does not hold without exception: but to express, *like me, him*, &c. (i. e. *equal* to) the *gen.* should be used:

Ille *tui similis*, mores qui servat eosdem;
Ille *tibi similis*, faciem qui servat eandem.

Cicero always has *similis veri*, not *vero*.

x *Similis* expresses mere *resemblance*: *æqualis* denotes mutual and absolute *equality*: *par*, mutual *congruity, proportionate* equality. (C.)

y *Alienus* also governs the *abl.*, and especially with *ab* (211, 1). 'In the sense of *disinclined, hostile*, the prep. is rarely wanting.' (Z.)

z *Hostis*, properly a *stranger*; hence a *public enemy* (an enemy to my country, not necessarily to *me* personally). *Inimīcus*, one who is an enemy to me personally. *Amicus, inimicus*, as *adjectives*, may be *compared*; and *as such* generally take the *dat.*

a Also *to be implicated* or *concerned* (in a conspiracy, &c.); an *object* (of suspicion).

b *Æqualis* and *superstes* have usually a *dat.*; but the former more commonly a *gen.* when it signifies a '*contemporary*.' (Z.)

c *Commodus* (from *con, modus*), *commensurate* with.

* *Idoneus* expresses a *natural fitness* actually existing, but that requires to be *observed, made available*, or (if spoken of a *person*) *called forth*.

Aptus (= convenienter junctus) expresses *actual fitness now existing*. In use the two words may be thus distinguished.

(1) *Idoneus* necessarily requires a *purpose* to be mentioned or implied. *Aptus* does not *necessarily* require the mention of a purpose, but may express what is *fit* generally.

(2) *Idoneus* may express a person's fitness to *suffer*, to be *acted upon*. *Aptus* expresses a fitness or readiness to *act*.

(3) *Idoneus*, spoken of a *person*, describes a *fitness* that may never be *observed* or *called forth*: *aptus*, a fitness actually existing; that *has been called forth*, and is ready to act.

[*Idoneus* from *ideo*, as *ultroneus* from *ultro*. (D.)]

Innocent, innŏcens.
Word, verbum.
Fault, culpa.
Lust, libīdo, inis, *f.*
Age = time of life, ætas, atis, *f.*

(*Eng.*) Common to kings *and* peasants (or, *to kings* with *peasants*).
(*Lat.*) Common to kings *with* peasants.

Exercise 31.

[Should *invenire* or *reperire* be used for finding what has been sought? (177, o.)]

213 1. It cannot be doubted, *that* (we) men are born for virtue. 2. It cannot be denied, *that* it is very inconsistent′ with your character to lie. 3. It is easy to an innocent man to find words. 4. I fear, *that* you will *not* find words. 5. It cannot be denied, that death is common to every age. 6. His father warned him not to think himself born for glory. 7. I fear, that these things are not [53] useful for that purpose (*res*). 8. Don't you understand, to how many dangers we are exposed? 9. I *fear*, that these things will not be agreeable to the rich. 10. We all love (those who are) like ourselves[d]. 11 Our own dangers are nearer to us (p. 7. 15, *a*) than those[11] of others. 12. He says, that he is not[2] chargeable with this fault. 13. It cannot be denied, that he was of a character very averse from impiety (p. 7. 14). 14. There is no one, but[9] thinks it inconsistent with your character to keep your word. 15. I wished to be like Balbus (149, *b*). 16. You, such is your temperance[9], are the enemy of (all) lusts′ (*gen.*). 17. I will strive to discover, what[16] is expedient for the whole of Greece. 18. I *fear* that these (arguments) are *not* fit for the times. 19. Are you exposed to these or greater dangers? 20. What you′ said, is of no consequence.

Exercise 32.

[What is the Lat. for *delightful* to the *eyes*?]

214 1. Are *not* your own dangers nearer to you than those of others? 2. It cannot be denied, *that* he is (a person) of a very obliging character. 3. Many persons say, that their own dangers are nearer to them than those[11] of-others. 4. They *say*, that they are *not* prone to superstition. 5. Might he[17] not have spent[18] a more honorable life? 6. *It was owing to you*, that our life was not taken away. 7. Is philosophy′ the best teacher of morals and discipline? [No.] 8. He used to say, that Athens was the inventor of all branches-of-learning. 2. *It was owing to you*, that I did not turn out an orator.

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[d] Nostri, *gen. pl.*

10. I had rather be like Cato[e] than Pompey. 11. Even Balbus is not[f] averse to ambition. 12. It cannot be denied, that (we) have need of a mind averse from superstition. 13. Have we done more good or evil? 14. This is common to me *and* you. 15. There is no one *but* understands, that these things are common to the rich man *and* the poor man. 16. I *cannot but*[18] *take* these things *in good part*[35]. 17. I will strive, that nobody[14] may pity me[g]. 18. Is wisdom peculiar to you? [No.] 19. I *fear*, the boy will *not* be the survivor of his father. 20. There is no doubt, that we are come[12)] into a very *delightful* place.

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§ 31. THE DATIVE (*continued*).

All verbs may be followed by a *dative* of the thing or person *to*, *for*, or *against* which any thing is done. Hence— 215

The dative follows verbs that signify *advantage* or *disadvantage;* verbs of *comparing;* of *giving* and *restoring;* of *promising* and *paying;* of *commanding* and *telling;* of *trusting* and *entrusting;* of *persuading;* of *complying with* and *opposing;* of *threatening* and *being angry*, &c. 216

☞ Of these verbs many are *transitive*, and govern the *acc.* 217

(*a*) With these verbs the *acc.* expresses the *immediate*, the *dat.* the *remoter* object of the verb.

(*a*) Verbs of *comparing* are also followed by the *prepositions*, *cum*, *inter*, and sometimes *ad*. 218

(*b*) Of verbs that signify advantage and disadvantage, *juvo*, *lædo*, *delecto*, and *offendo* govern the *acc.*

(*c*) Of verbs that signify *command*[h], *rego* and *guberno* govern the *acc.*, *tempero* and *moderor* the *acc.* or *dat.* 219

Tempero and *moderor* with the *dat. of a thing*, are 'to *moderate*,' '*restrain* within proper limits:' with the *dat. of a person*, 'to *spare*:' in the *acc.* 'to *direct*' or '*govern*.' *Temperare ab* aliquâ re = 'to *abstain* from:' and hence 'to *spare*,' temperare a sociis, a sacris (*Liv.*). 220

(*a*) Confer nostram longissimam ætatem *cum* æternitate, *Compare our longest life with eternity.* Cicero. 221

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[e] Begin with 'Catonis' and go on with 'than Pompey.'

[f] 'Not even Balbus is.'

[g] *Miseret*, not *misereri*. See 201, r.

[h] *Jubeo* takes *acc.* with *infin.* It may be followed by '*ut*' with *subj.* if used absolutely, without the mention of a *person*. (Z.)

Hominem *cum* homine compărat, *He compares man with man.*

Vitam utriusque *inter se* conferte, *Compare the lives of both of them* together.

(*b*) Libris *me* delecto, *I amuse myself with books.* Offendit *neminem*, *He offends nobody.* Hæc lædunt *oculum*, *These things hurt the eye.* Fortuna fortes ad-jŭvat, *Fortune helps the bold.*

(*c*) Moderari animo, *To restrain your feeling* (or *feelings*). Temperare sibi, *To restrain oneself.* Temperare ab injuriâ, *To abstain from* (committing) *injury.*

Vocabulary 30.

(Verbs governing the dat., but followed by no preposition in English.)

222 *Advise*, suadēre, suas-[i].
Believe, crēdere, credĭd-, credĭt-; also to *entrust*, with *acc.* of *what is entrusted.*
Command, impĕrare.
Please, plăcēre, plăcu-, placit-.
Displease, displĭcēre.
Envy, *grudge*, invĭdēre, vīd-, vīs-. It may also have *acc.* of the *thing grudged.*
Help; *aid*, *assist*, auxiliari; subvĕnire, vĕn-, vent-; succurrere, curr-, curs-; opitulari. *Sublĕvare* and *jŭvare* take the *acc.*[k]
Heal; *cure*, mederi[l].
Hurt, nŏcēre, nŏcu-, nŏcit-.
Indulge, indulgēre, induls-, indult-.
Favour, făvēre, fāv-, faut-.
Marry, of a female, nūbere[m], nups-nupt-, *properly* to veil.

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[i] *Monere* (properly, *to make a man think of something.* D.) calls his attention to something from which he is to draw an inference for himself by his own *reason* and *good sense.* *Hortari* appeals to his *will*; *suadere*, to his *understanding.*

Suadere is *to attempt to persuade*: *persuadere* is *to advise effectually*; *to persuade.*

[k] *Auxiliari* (to make oneself a man's *auxilium*), to increase a person's strength; to help.

Juvare (allied to *juvenis*; properly *to make youthful, powerful, active*; hence) to *help* (one who is *striving.* D.); to facilitate the accomplishment of a purpose; *support.*

Opitulari (from *opes*), to aid with one's *means*, *credit*, *resources*, a person who is in great need or peril, from which he has no power to deliver himself.

Subvenire (to *come-under*, i. e. to support); to come to the assistance of a person in difficulty or danger.

Succurrere, to *run* to the assistance of; which implies a more pressing danger; to *succour.*

Sublevare, to raise a man up; to hold him up; to support:—figuratively, to *alleviate*, *mitigate*, *lighten.* (R.)

Adjŭvo and *auxilior* do not necessarily imply that the person assisted *needed* assistance: the other verbs do. *Adjuvare* (to help forward) often means *to increase*; *enhance.* (C.)

[l] *Mederi* (to administer a remedy with good effect) relates rather to the *sick person*, or to the operation of the *physician*; *sanare*, to the *disease*, or to the operation of the *medicine.* (D.)

[m] *To be married* is *nuptam esse*; and we also find, *nuptam esse* cum *aliquo.*

Obey, pārēre, *of the* habit; obēdire [= ob-audire], *of particular* acts.
Oppose, repugnare.
Pardon, ignoscere, ignōv
Persuade, persuadēre, suas-.
Resist, resistere, restit-.
Spare, parcere, pĕperc-.
Threaten, minari, *with* acc. *of the* thing threatened.

To compare, compărare; conferre[n], tŭl-, lāt-.
To be angry with, irasci, iratus: succensēre, *of deep lasting resentment; both govern dat.*
To injure; hurt, lædere, læs-, læs-; *acc.*
To delight; amuse, delectare, *acc.*
To offend, offendere, fend-, fens-; *acc.*

'He threatens *me with death*' should be
In Latin, 'threatens *death to me*.'

Exercise 33.

[Which interrog. particle is to be used when the *answer* would be '*no?*']

×1. Do not hurt another. 2. It is not every man, who can[39] command his mind. 3. Is it easy to restrain (one's) mind? 4. It is the duty of a Christian to leave nothing undone, that[18] he may learn to govern his mind'. 5. Ought (you) not to obey the laws? 6. We ought to be angry[o] with vices', not with men. 7. He promised to abstain from[3] injury. 8. Venus married Vulcan (*Vulcanus*). 9. It is the *duty* of a Christian to succour the miserable. 10. They promised to abstain from (committing any) injury. 11. I will ask him, whether he can cure my head. 12. I have left nothing undone[18], that I might cure my head. 13. It is strange that you should favour me. 14. Do you envy (pl.) me *or* Balbus? 15. I almost think[25], that I have opposed nature in vain. 16. It shows[39] a great mind to spare the conquered. 17. I warned my son to envy nobody[14]. 18. Compare this peace with that war. 19. I have *unwillingly* offended Caius. 20. He threatens me with death every day. 21. Do not grudge me my glory. 22. There are some who[109] grudge me my glory. 23. There are some, who amuse themselves with these things. 223

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§ 32. THE DATIVE (*continued*).

Sum with its compounds, except *possum*, is followed by the *dative*. 224
(The dat. after *sum* denotes the person or thing *for which* something exists.)

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[n] *Conferre* (to bring together), *contendere* (to stretch together), *componere* (to place together), all express the bringing of things into *juxta-position* for the sake of instituting a comparison between them. From their meaning, one should say that *conferre* is to compare things, the difference of which will be obvious, as soon as they are *brought together; contendere*, to institute a *close comparison*. Ramshorn says, *comparare* is to compare things that are *exactly similar*, and form, as it were, a *pair* (par). But Cicero has; 'conferre pugnantia, comparare *contraria*.'

[o] *Succensēre*, because the anger is lasting.

225 Verbs compounded with prepositions, or with the adverbs *bene, satis, male,* generally govern the *dative,* but with many exceptions.

(α) *Most* of the verbs compounded with *ad, in, inter, ob, præ, sub, con,* govern the *dat.*

(β) *Many* of those compounded with *ab, ante, de, e, post, pro, re, super,* govern the *dat.*

226 Some are *transitive,* and govern the accusative only; some govern the *dative* or the *accusative* with no difference of meaning; and very many of them may be followed by the *prepositions* [p] they are compounded with.

Vocabulary 31.

227 *To be absent,* abesse.
To be present, adesse [q]; hence, *to stand by.*
To be engaged in, interesse.
To be in the way; to be prejudicial to, obesse.
To be wanting; fail, deesse [r].
To be before, or *at the head of; to command,* præesse.
To profit; to do good to; to be advantageous to, prodesse [s].
To survive, superesse.
To oppose, obstare, obstĭt-.
To satisfy, satisfăcere, fēc-, fact-.
To confer benefits on, benefăcere.
To prefer, antepōnere, pŏsu-, pŏsĭt-,
To reckon one thing *after,* i. e. as inferior to another, posthăbēre.

Eng. To prefer death to slavery.

Lat. { To *reckon* slavery *after* death (*posthabēre* servitūtem morti).
Or, as the English. (mortem servituti anteponere)

Exercise 34.

[Obs. '*Better,*' when it means, '*preferable,*' '*more satisfactory,*' should be translated by *satius.*]

228 1. It is wise [39] to prefer virtue to all things (*Transl. both ways*). 2. He says, that he has done good to very many′. 3. He *says,* that he was *not* engaged in the battle. 4. It is your business to stand by your friends. 5. *It is not every one, who can* satisfy the wise.

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[p] This is especially the case when the object is no personal circumstance, or cannot well be conceived as such; for then the preposition merely expresses a *local* relation. (G.)

[q] *Præsens* is used as the *participle* of *adesse. Præsentem esse* expresses an immediate *audible* or *visible* presence; *adesse,* presence *generally,* within some sphere belonging to us. An expected guest *adest,* when he is *within our walls;* but to be *præsens,* he must be in the *same room* with ourselves. *Adesse* relates to a *person* or *thing* to which one is near; *interesse,* to an *action* that one is assisting at. (D.)

[r] *Abesse* is simply *to be absent* or *away; not to be there.*

Deesse is spoken of a thing that is *wanting,* the *presence* of it being missed, because necessary to the *completeness* of a thing.

Deficere is the *inchoative* of *deesse,* as *proficere* to *prodesse.* (D.)

[s] *Prodesse* drops the *d* before those parts of *sum* that begin with a consonant.

6. It is the *duty* of a judge to assist (*subvenio*) an innocent man. 7. He says, that he will not [t] be wanting to his friends. 8. Who commands the army? 9. I will ask, who commands the army. 10. I warned the boy to prefer nothing [14] to honorable conduct. 11. *How does it happen*, that all of you [19)] prefer death to slavery? 12. It is *better* to do good even to the bad, than to be wanting to the good. 13. All of us [19)] have been engaged in many' battles. 14. To *some* courage is wanting, to *others* opportunity [u]. 15. He promised, that he would not be wanting either [v] to the time or to the opportunity. 16. Sometimes (402) fortune opposes our designs. 17. There were some, who [109] preferred death to slavery.

Vocabulary 32.

(Verbs that take the *dat.* or *acc.* without difference of meaning.) 229

To flatter; fawn upon, adūlari: *acc.* in Cic. and Cæs.
Lie near; border on, adjăcēre.
Attend to; consider, attendere, tend-; *acc.* in Cicero, or with *ad.*
Excel; surpass; am superior to, antecellere, cellu-, *very rare*; præstare [w], præstĭt-: dat. *best with* antecellere.
Fail, defĭcere [x], fēc-, fect-: *to revolt from*, a, ab; *to*, ad. *Also, with* acc. *to desert.*
To despair of, desperare; also with *de*, which governs the *abl.*: *hence* desperatus, *given over.*
To make sport of; make merry with; mock, illūdere, lūs-: *also followed by* in, *with* acc. *or* abl.
Fall upon; seize upon, of cares, &c. assailing the mind, incessere [y], cessīv- *and* cess-.
Wait for, præstŏlari [z].
Rival; emulate, æmulari [a].
Accompany, comitari.
To show oneself brave, &c., præbēre *or* præstare se fortem: *the latter implying* action; *the former not necessarily so*: præbēre se, to *show* oneself: præstare se, to *prove* oneself.
Grief, dŏlor, *m.*
Tuscan, Tuscus.
Territory, ăger, gri.

Exercise 35.

1. I will advise the boy to *emulate* the virtues of his father. 230
2. Attend to what [b] (*pl.*) will be said. 3. Let us not flatter the powerful. 4. The Tuscan territory borders on the Roman (terri-

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t See note on the second of the Differences of Idiom.

u Let the verb be the last word in the sentence.

v Translate as if it were, 'would be wanting *neither* to the time *nor*' &c.

w So also the other verbs of *going before*, or *surpassing*: *ante-* or *præ-* cedere, -currere, -venire, -vertere, &c. (*præcedere* has only the *acc.* in prose. Z.)

x See 227, r.

y So also *invadere.*

z *Exspectare* expresses merely a looking for the future in general; *opperiri*, to be keeping oneself in readiness for an *occurrence*; *præstolari*, to be in readiness to *perform a service*. *Döderlein.*

a *Æmulor* is sometimes said to govern the *dat.* in the sense of *to envy*; it does not however express simple *envy*, but the endeavour to *equal* or *surpass* a *person*, which *may*, or *may not*, be caused by *envy*.

b '*What*' is here *rel.* (= *those things, which.*)

tory). 5. Did not words fail you? 6. Are the Veientes going to revolt from the Romans? [No.] 7. *I almost think*, that the Lydians (*Lydii*) are going to revolt from king Cyrus. 8. Does it show [39] a brave mind to despair of one's (*suus*) fortunes? 9. Grief seized upon the whole (*omnis*) army. 10. It was owing to you [22], that the treaty between the cities *of* Rome and Lavinium was not renewed. 11. Do not make sport of us. 12. I cannot but [18] mock you. 13. She never beheld Caius without [16] making merry with his folly. 14. I will ask Balbus, whom he is waiting for. 15. I will exhort the boy to prove himself mindful of the kindness. 16. There were *some* who mocked the boy. 17. There are some who despair of their fortunes.

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§ 33. THE DATIVE (*continued*). VERBS WITH TWO CONSTRUCTIONS.

231 (*a*) *Dono* [c], *circumdo*, and several other verbs, take either a *dative* of the *person* and an *accusative* of the *thing*; or an *accusative* of the *person* and an *ablative* of the *thing*.

Verbs of *fearing* take a *dat.* of the person *for whom* one fears.

232 (*a*) Circumdat *urbem muro*; *or*, circumdat *murum urbi*, *He surrounds the city with a wall.*

Ciceroni immortalitatem donavit; or, *Ciceronem immortalitate* donavit, (The Roman people) *conferred immortality on Cicero.*

Vocabulary 33.

233 (Verbs that take *dat.* of *person* with *acc* of *thing*; or, *acc.* of *person* with *abl.* of *thing*.)

Besprinkle; bespatter, adspergere [d], spers-.

Surround, circumdăre, dĕd-, dăt-.

Clothe oneself with; put on, induere, indu-, ind[illegible]-.

Strip off, exuere, exu-, exūt-: *acc. of* person, *abl. of* thing. *With* acc. *only* 'to throw off;' 'put off,' 'divest oneself of.'

To cut off; prevent, obstruct, interclūdere, clūs-.

(Verbs with a different construction in different meanings.)

Căvēre, cāv-, caut-, *to beware* (cavēre aliquem *, *to guard against; be on one's guard against*: cavēre alicui, *to protect a man, by precautionary measures*: cavēre *or* sibi cavēre, *to be on one's guard*).

Consŭlere, sulu-, sult- (consulere *aliquem*, to *consult*: consulere *alicui*, *to consult for a person; to consult his interests*: consulere in aliquem, *to proceed or take measures against a man*).

Cŭpere, cupīv- (cupere [e] alicui, *to wish well to*).

Prospĭcere patriæ / Providēre patriæ } *to provide for the interest of one's country.*

Impōnere, *to lay upon* (aliquid alicui) with *dat.* only, '*to impose upon.*'

Incumbere rei, *to lean upon*: incumbere in rem, *to apply oneself vigorously; to devote oneself to.*

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[c] *So*, impertire *or* impertiri.

[d] *So*, inspergere.

* *Also* cavēre ab aliquo *or* ab aliquâ re.

[e] *So*, bene, male, &c. velle alicui.

Cruelly, crudeliter.
Almost, nearly, prope; pene *or* pæne.
Altar, āra.
Baggage, impedimenta, pl.: *properly, hindrances*.
A camp, castra, pl.
A mound, agger, ĕris, m.
A ditch, fossa.
To prepare, părare.
The state, respublica; *G.* reipublicæ, &c. *declined as a substantive* res, *with adj.* publica *in agreement*.
To take a camp, &c., exuere: i. e. *to strip the enemy*, acc.; *of their camp*, abl.
Humanity; human feeling, humanitas, *f.*
Flight, fūga.
A wall, mūrus, i, *is the general term:* mœnia, *from* munire, is *the wall of a city for protection against enemies:* paries, *the wall of a* building, *allied to* pars, portio, &c.: maceria, *allied to* margo, *the wall of an* enclosure, e. g. *of a garden or vineyard*. D.
A *stone* wall, murus *lapideus*.

☞ In English, substantives standing before and spoken of other substantives, are used *adjectively*, and must be translated into Latin by adjectives. 234

Exercise 36.

1. I warned Caius, whom to guard (*subj.*) against. 2. Tarquinius Priscus was preparing to surround the city with a stone wall. 3. There is no one *who* is *not* aware, that Cicero is watching over the state. 4. He *promised* to consult[3] my interests. 5. He imposed on his own (men), that[55] he might the more easily impose on the Gauls. 6. They have proceeded cruelly against Caius. 7. It remains, that (*ut*) we should consult our own interests. 8. That most base (person) has bespattered me with his praises. 9. I have persuaded Caius *to devote himself* to the state. 10. The Romans have taken the camp of the Gauls. 11. He *hopes* to take the baggage of the Gauls. 12. Do not divest yourself of your human-feeling'. 13. Cæsar surrounded his camp with a mound and ditch. 14. I pity the old man (who is) now almost given-over. 15. I will *warn* Balbus *not* to throw off his human-feeling. 16. Consult for yourselves: provide for the interests of your country. 17. Cæsar had cut off the flight of the Gauls. 18. He protects others extremely well. 235

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§ 34. VERBS THAT TAKE A SECOND DATIVE.

Sum, with several other verbs, may govern *two* datives. 236

(*a, b*) The second dative expresses *the purpose* or some similar notion. This is the common construction for expressing the purpose for which a man *comes* or *sends* to another.

(*c*) A second dative often stands after *sum*, where *we* should use the nominative. Such verbs as '*proves*,' '*serves*,' &c., may often be translated by *sum* with the *dative;* and an adjective after '*to be*,' may often be translated into Latin by the *dat.* of a substantive. 237

238 (*d*) The English verb '*have*' may often be transalted by *sum* with a dative [f]

(*Eng.*) I *have* a hat. I *have* two hats.
(*Lat.*) There *is* a hat *to me*. There *are* two hats *to me*.

It is obvious that the *acc.* after '*have*' will be the *nom.* before '*to be*;' the *nom.* before '*have*,' the *dat.* after '*to be*.'

239 (*e*) In '*est mihi nomen*,' the name is either in the *nom.*, the *dat.*, or (less commonly) the *gen.*

The construction with the *dat.* is even more common (in the case of *Roman* names) than the regular construction with the *nom.* It is an instance of *attraction*, the name being *attracted* into the case of *mihi*. (K.)

240 (*f*) The dative of a personal pronoun is often used to point out, in an animated way, the interest of the speaker, or the person addressed, in what is said.

241 (*a*) Pausanias, rex Lacedæmoniorum, venit *Atticis auxilio*, *Pausanias, king of the Lacedæmonians*, came to the assistance *of the Athenians*.

(*b*) Perĭcles agros suos *dono* reipublicæ dedit, *Pericles gave his estates* as a present *to the state*.

(*c*) *Magno malo* est hominibus avaritia, *Avarice is* a great evil (*or*, very hurtful) *to men*.
Ipsi sibi *odio* erit, *He will be* odious (*or*, an object of dislike) *to himself*.

(*d*) *Fuēre Lydiis* multi ante Crœsum *reges*, *The Lydians* had *many kings before Crœsus*.

(*e*) C. Marcius, *cui* cognōmen postea *Coriolāno* fuit, *Caius Marcius, whose surname was afterwards Coriolanus*.—*Fonti* nomen *Arethūsa* est, *The name of the fountain is Arethusa*. (Nomen *Mercurii* est mihi, *My name is Mercury*.)

(*f*) At *tibi* repente paucis post diebus venit ad me Caninius, *But* behold, *a few days afterwards Caninius comes to me*.

Vocabulary 34.

242 (Verbs that are often followed by *two* datives.)

(1) With *auxilio* (assistance).
Come, vĕnire, vēn-, vent-.
Send, mittere, mīs-, miss-.
Set out, proficisci, profectus.

(2) With *culpæ*, *vitio*, *crimini*.
To impute as a fault, culpæ dăre, dĕd-, dăt-: *with* acc. *of* thing.
To reckon, or *impute as a fault*; *turn into a fault*, vitio [g] vertere, vert-, vers-, *with* acc. of thing.

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[f] So '*can have*' may be translated by '*potest esse*.'

[g] *Vitium* is any *flaw, blemish*, or *fault*; whatever makes a thing *imperfect*. It may therefore be found in *things* as well as in *actions* and *persons*. *Culpa* is *fault*; whatever is *blamable*; hence *vitium* may be used for *culpa*, but *culpa* not always for *vitium*.

Scĕlus always implies a *wicked intention*; *culpa* not always, but often only a want of *prudence*, *caution*, &c.

(3) *To give as a present*, dono, *or* muneri[h], dăre, *with* acc. *of* thing.
To be a hindrance, impedimento esse.
To be a reproach; to be disgraceful, opprobrio[i] esse.
To be hateful, ŏdio esse.
To be detrimental, detrīmento esse.
To be an honour; to be honorable, honori esse.
To be very advantageous, magnæ utilitati esse.
To mean[k], sibi velle: *mihi, tibi*, &c. to be used according to the *person meant*.
To throw himself at any body's feet, se[l] ad alicujus pedes *or* alicui ad pedes projĭcere: jēc-, ject-.

☞ '*What*' is sometimes used for '*how*' (quam): sometimes for '*how great*' (quantus).

Exercise 37.

1. He promises to come [3] to the assistance of the Helvetii. 2. 243
Timotheus set out to the assistance of Ariobarzanes[m]. 3. *It was owing to you*, that I did not throw myself at Cæsar's feet. 4. It is *the part* of a wise man always to fear for himself. 5. There is no doubt, that (86) he is going to *consult the interests*[n] of Caius. 6. I fear that these things will not [53] *prove* an honour to you. 7. I don't understand what he means (by it). 8. It is very honorable[o] to you to have been engaged in such [10)] a battle. 9. There is no doubt, that superstition ought to be a reproach to a man. 10. Timotheus has come to the assistance of Ariobarzanes. 11. They turn my greatest (*see Index*) praise into a fault. 12. I hope that men will understand, how[p] odious cruelty is to all men. 13. I will warn Caius, how[p] advantageous it is to keep one's word. 14. I will warn the boy, what [21)] a reproach it is to break one's word. 15. He *says*, that he has *not* many slaves. 16. I will ask them, what they mean. 17. I will not object (87. 91) to their *imputing this* to me *as a fault*. 18. He promised[3] to give them *the island of Lemnos as a present*. 19. Might you not have brought [18)] *a charge of immorality against* Caius[37]? 20. He does not understand how odious cruelty is to the good.

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h A *præmium* is given to *reward*, with reference to the *merit* of the receiver: a *donum*, to produce *joy*, with reference to the *gratuitousness* of the gift: a *munus*, to express *affection* or *favour*, with reference to the *sentiment* of the giver. (D.)

i *Prŏbrum* is 'what a person *may* be reproached with:' *opprobrium* is 'what he *is* (or *has been*) reproached with;' '*a reproach*' actually made. (D.)

k That is, not *what one's meaning is*, but what *one means* by such *conduct*.

l *Projicere se alicui ad pedes*, which Krebs formerly objected to, is quite correct: See Cic. Sest. 11; Cæs. B. G. 1, 31.

m G. *is*.

n *Part. in rus* with the proper tense of *sum*.

o Say: 'It is for a great honour.'

p '*How*' must be translated by *quantus*.

§ 35. THE ACCUSATIVE.

244 (*a*) Many intransitive verbs become transitive, when compounded with a preposition that governs the *accusative;* and a few, when compounded with a preposition that governs the ablative [q].

Of these, those that are not deponent have generally a passive voice.

245 (*b*) Intransitive verbs may take a substantive of kindred meaning or origin in the accusative; and verbs of *tasting* or *smelling of* take the thing in the accusative. [*Accusativus cognatæ significationis.*]

246 (*c*) Other transitives are occasionally used transitively to express a *transitive notion* combined with their own proper notion.

Thus, *sitire* (to thirst) = 'to *desire* as a *thirsty* man desires;' *horrēre* = 'to *fear*, and express my fear by *shuddering*:' *properare* mortem, 'to *cause* death, and to cause it in *haste*.'—This figurative use of intransitive verbs is common to all languages.

247 It has been already mentioned, that the accusative of neuter pronouns is found with verbs, with which the accusative of a substantive would be wholly inadmissible.

248 (*a*) Pythagoras Persarum *Magos adiit, Pythagoras visited the Persian Magi.*

Pythagoras multas regiones barbarorum pedibus obiit [r], *Pythagoras travelled over many countries of the barbarians on foot.*

Postumia tua *me* convēnit, *Your Postumia has been with me*

(*b*) Somniare somnium, *To dream a dream.* Servire servitūtem, *To suffer a slavery; to be a slave.* Ceram olēre, *To smell of wax.*

(*c*) Sitire honores, *To thirst for honours.*

Idem gloriatur, *He makes the same boast.* Idem peccat, *He commits the same sin.* Multa peccat, *He commits many sins.*

Vocabulary 35.

(*Transitive* compounds of *Intransitive* Verbs.)

249 *Attack*, aggrĕdi, -ior, aggressus.
Visit, adire [s], adii, adĭtum.
To enter into a partnership, coire societatem; coeo [t].

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[q] With many of them the preposition is often repeated; and with others the *abl.* is more common than the *acc.*: excedere *and* egrĕdi, in their proper meaning of *going out*, should be followed by *e* or the *abl.* But Livy has *urbem excedere.*

[r] *Ob* in *oberro*, &c. seems to be an abbreviation of *amb*, ἀμφί. (D.)

[s] *Visere* is, to pay a visit as a *friend* or *companion*; *adire*, to visit *on business*, or in consequence of some *want*; *convenire*, to visit, *on business*, or *not*; *salutare*, to pay a *complimentary* visit. (D.)

[t] The compounds of *eo* have generally perf. *ii*, not *ivi*.

To stir out of the city, urbem (*but better* urbe) excēdere, cess-, cess-.
To exceed the bounds of moderation, modum excedere.
Die, mortem obire, ii, ĭtum; obeo.

To call upon; have an interview with—hence *speak to*, convĕnire, vēn-, vent-.
To come to a determination; to adopt a resolution, consilium inire.

To encounter death, mortem oppĕtere, petīvi, petii, petīt-[u].
To smell of, olēre.
To have a strong smell of; to smack or *savour of*, redŏlēre[v].

To taste of: i. e. have a taste *or* flavour of, săpere, io; *perf. rare.*
To thirst for, sĭtire.
To boast of, gloriari.
To grieve for, dŏlēre.
To sail past or *along*, prætervĕhi, vectus.

Hardly any body, nemo fere; '*almost nobody*.'
Coast, ora, æ.
Speech, oratio, *f.*
Antiquity, antiquitas.

Citizen, cīvis, *m.* and *f.*
Wonderful, mīrus.
To dream, somniare: somnium, *dream.*
Herb, herba.
Honey, mel, mellis, *n.*

Exercise 38.

[How must the infin. be translated after *to persuade?*]

1. It cannot be denied, that you have dreamt a wonderful dream. 250
2. He published-a-proclamation, that nobody[14] should stir from the city. 3. I won't object to your entering into a partnership (87. 91) with me[6)]. 4. Have you entered into a partnership with Balbus or with Caius? 5. He has commissioned me to have an interview with Cæsar. 6. The honey (*pl.*) smells of that herb. 7. His whole speech smacks of antiquity. 8. Does not Caius's speech savour of Athens? 9. It is the *duty* of a good citizen to encounter death itself for the state. 10. Ought he not to have encountered[18)] death for the state? 11. Marcellus sailed past the coast of Sicily (*Sicilia*). 12. I have persuaded Caius to adopt such a resolution. 13. Three hundred of us[19)] have come to this determination. 14. *There is hardly any body* who has not (44, (3)) come to this determination. 15. I fear he will not[53] choose to enter into a partnership with me[?]. 16. I *fear* he *will* enter into a partnership with Caius. 17. May a Christian thirst' for honours? 18. He makes the same boast as[9)] Cicero. 19. We all commit many sins. 20. I cannot but[18] grieve *for* the death of Hortensius. 21. It is a difficult

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[u] *Obire mortem*, or *diem supremum* (for which *obire* is used, with the *acc.* omitted), is only spoken of a *natural* death, which the *mortem obiens* simply *suffers*; *oppetere mortem* is, if not to *seek* it, yet at least to *meet it with firmness* and a disregard of life. (D.)

[v] *Re* has in many compounds the meaning of *forth*; thus *redolēre*, 'to smell forth;' 'to *emit* a smell.' It thus becomes a strengthening prefix: *Döderlein* thinks that, *as such*, it is possibly the Greek ἐρι.

(matter) to put off all (one's) human feeling. 22. He commands his soldiers to attack (75) the enemy. 23. Both you and Balbus have exceeded the bounds of moderation. 24. There are some who exceed the bounds of moderation.

§ 36. THE ACCUSATIVE (*continued*).

251 (*a*) Verbs of *asking*, *teaching*, and *concealing*, may have *two accusatives*, one of the *person* and another of the *thing*.

252 (*b*) But *very frequently* (and with some verbs *always*) either the *person* or the *thing* is governed by a *preposition*.

OBS. Thus *doceo, to give information,* prefers the ablative with *de.*—After *peto,* and *sometimes* after the other verbs of *begging,* the person is put in the *abl.* with *a:* and after *rogo, interrŏgo,* &c., the *thing* often stands in the *abl.* with *de.*

253 (*c*) Transitive verbs that take *two nominatives* in the passive, take *two accusatives* in the active, one being in a sort of apposition to the other.

In the case of the *passive*, one nom. is the *subject;* the other, part of the *predicate.* It may be called "*the complement of the predicate;*" the verb being one which cannot form a complete predicate by itself. So with the *active*, the *apposition accusative* is "*the complement of the predicate.*" Such verbs are verbs of *calling, appointing* to an office, *considering,* &c. together with *facio, efficio, reddo,* &c. The second accusative is often an *adjective.*

254 (*d*) With *facio* and *efficio*, a sentence with *ut* is often found instead of the second accusative; and when *the accusative of the first verb represents the same person or thing as the nom. of the second*, it is generally omitted.

(*Eng.*) The sun makes *all things* (*to*) flourish.
(*Lat.*) The sun makes, that *all things* should flourish.

(*Eng.*) He had Lysis *for* (or, *as*) his master.
(*Lat.*) He had Lysis his master (= *as* his master).

255 ☞ '*For*' and '*as*' are to be untranslated, when the noun that follows can be placed *in apposition* to another noun in the sentence.

256 (*a*) Racilius *me* primum *sententiam rogavit, Racilius* asked me my opinion *first.*

(Verres) *părentes pretium* pro sĕpultūrâ lībcrûm *poscēbat, Verres used to* demand of parents a payment *for the burial of their children.*

Quis *mūsicam docuit Epaminondam? Who* taught Epaminondas music?

Nihil nos cēlat, He conceals nothing from us.

(*b*) Socrates totīus mundi *se incŏlam* et *civem* arbitrabatur,

Socrates used to consider himself an inhabitant *and* citizen *of the whole world.*

(*c*) *Mesopotamiam fertilem* efficit Euphrātes, *The Euphrates makes Mesopotamia fertile.*

Homines cæcos reddit cupiditas et avaritia, *Desire and avarice render men blind.*

(*d*) Fac ut *sciam* [w], *or* (with *ut* omitted) fac *sciam, Let me know.*

Temperantia sēdat appetitiōnes, et *efficit*, ut *hæ* rectæ rationi pāreant, *Temperance quiets the appetites, and* causes them to obey *right reason.*

Vocabulary 36.

Ask, rŏgare *.
Beg, petere, petīv-, *or* peti-, petīt-; *person*, to be governed by *ab*.
Claim; require; demand, postŭlare; poscere, pŏposc-; flāgĭtare.
Beseech, obsĕcrare.
Pray, ōrare.
Adjure, obtestari.
Teach, dŏcēre.
Unteach, dedŏcēre.
Conceal, cēlare.
To teach Socrates to play on the lyre, Socratem fidibus docēre; i. e. *to teach him with the strings.*
To think = to imagine, putare.
To think, or *to be of opinion* = to deliver it as my opinion, censēre [x], *the word for* delivering an opinion *in the senate-house.* 257
To think = to reckon, judge, consider, existimare (= exæstimare), *to pronounce judgment after* a valuation: arbitrari, *to decide as an* arbiter.
To think, as opposed to *know*, opīnari.
Not only—but also, non solum—sed etiam: *or* non solum—verum etiam.
To give much information about, multa docēre de. *The* person (*aft.* doc.) *in* acc.
Again and again = most earnestly, etiam atque etiam.
Experience, ūsus, ûs.
Just = fair, right, equitable, æquus.
Discourse, sermo, ŏnis, *m.*

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w In comic writers the *acc.* is often expressed: '*Eum* ita *faciemus*, ut quod viderit, non viderit.' 'Ego *te faciam*, ut miser sis.' 'Neque potui *Venerem facere*, ut propitia esset mihi.'

* *Petere* and *rogare* are the most general expressions of a *wish to obtain*, whether in the way of a request or a demand; thus standing between *poscere* and *orare*, but somewhat nearer to *orare.* Of the two, *rogare* relates immediately to the *person* applied to, *petere* to the *favour* asked.

Postulare and *exigere* denote a *simple* demand (without any accessory notion to strengthen it) as a quiet declaration of the *will*: but in *postulare* the stress lies on the *wish* and *will* of the person making the demand; in *exigere* on the *legal obligation* of the person against whom it is made.

Poscere and *flagitare* denote an *emphatic* demand: but the *poscens* only demands in a *decided manner*, from a feeling of right or power; the *flagitans* with *passion* and impetuosity under the influence of a vehement desire. (D.) Hence *flagitare* may be '*to demand importunately*;' '*to importune.*'

x *Censēre* is followed by the *acc.* with *infin.*; or, if the opinion is given, to be *followed* by *ut* with the *subj.*; but the *ut* is often omitted.

Exercise 39.

258 1. Experience, the best master, has taught me many' things. 2. Who taught you to *play upon the lyre?* 3. I *ask* you' (*thee*) again and again *not to desert* me. 4. I will not conceal from you the discourse of Titus Ampius. 5. Do not conceal those things from your father. 6. I fear, that he is preparing [53] to conceal those things from his parents. 7. He had warned Caius *not* to conceal *any thing* [14] from his parents'. 8. These things I not only ask of you, but also demand. 9. Who taught you those [y] (bad) manners (of yours)? 10. I will unteach you those manners (of yours). 11. The Gauls have given me much information about their own affairs. 12. I *fear*, that you will *not* consider yourselves citizens of the whole world. 13. Religion *will make us obey* the laws of virtue. 14. He thought [z] it just, that citizens (*acc.*) should [3)] spare citizens (p. 7. 15, *a*). 15. There is *hardly any body, but* thinks it just that you should spare me.

Vocabulary 37.

(Impersonals with *acc.*)

259 *It escapes me*, me fŭgit; fallit; præterit.
Unless I am mistaken, nisi me fallit [a].
It is becoming, dĕcet.
It is unbecoming, dedĕcet.

(*Eng.*) *It is becoming* (or *unbecoming*) *to* (or *in*) an orator to be angry.
(*Lat.*) *It becomes* (or *misbeseems*) *an orator* to be angry.

Exercise 40.

[Of *sanare* and *mederi*, which relates principally to the skill of the *physician?* (222, 1.)]

260 1. Three hundred *of us* [31], unless I am mistaken, survive. 2. I do not forget (*it does not escape me*) to how many dangers we are exposed. 3. You, *such is your temperance* [9], have learnt to rule your mind. 4. *It is not every one who can* [39] cure the mind. 5. I will ask Caius, whether he can cure the mind. 6. All *of us* not only ask you for peace', but even demand it (of you). 7. It is your *duty* to succour the citizens now almost despaired of. 8. It becomes a wise man not to be disturbed in *adversity*. 9. It is

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[y] *Iste* is the demonstrative of the *second* person, '*that of yours*.'

[z] Censebat. *Censēre* should be used when the opinion is the *expression* of a *settled conviction*.

[a] That is, *nisi me fallit animus; which* also occurs: as does *nisi fallor*.—*Latet me* and *latet mihi*, though they occur in *Justin, Pliny*, &c. should be avoided. (C.)

becoming to a boy to hear *much*, to speak *little*. 10. It is not unbecoming in an orator to pretend′ to be angry[3]. 11. It does not escape me, *how odious*[50] impiety is to the good.

§ 37. The Ablative.

(*a*) The ablative expresses the *means* or *instrument*, and often the *cause* or *manner*. 261

(*b*) The *price* for which a thing is *bought*, *sold*, *valued*, or *done*, is put in the *ablative*. 262

(*c*) The adjectives *magno*, *parvo*, &c. are generally put by themselves, the substantive *pretio* being understood. 263

But some of these adjectives often stand alone in the *genitive*, especially after verbs of *valuing* at such a price, with which this is the *regular* construction. 264

(*d*) *Tanti* and *quanti* (with their compounds), *pluris*, *minoris*, always stand in the genitive. With verbs of *valuing*, *magni*, *parvi*, *maximi*, *minimi*, *plurimi*, also stand in the *gen.*; but *magno*, *permagno*, and *parvo*, are found in the *abl.* also with *æstimare*. With verbs of *price*, *magno*, *permagno*, *parvo*, *minimo*, *plurimo*, *nimio*, *vili*, stand in the *ablative*.

(*e*) The substantives, *flocci*, *nauci*, *nihili*, *pili*, &c., also stand in the *gen.* after verbs of *valuing*.

☞ *Multi*, *Majoris*[b] } are not used, but { *magni*, *pluris*.

(*a*) Terra vestita est *floribus*, *herbis*, *arboribus*, *frugibus*, *The earth is clothed* with flowers, herbs, trees, fruits. 265
Cornibus tauri se tutantur, *Bulls defend themselves* with their horns.

(*b*) *Viginti talentis* unam orationem Isocrates vendidit, *Isocrates sold one oration* for twenty talents.

(*c*) Venditori expĕdit rem vēnire *quam plurimo*, *It is for the interest of the seller that the things should be sold* for as high a price as possible.

(*d*) Te quotidie *pluris facio*, I value you more *every day*.

(*e*) Totam rempublicam *flocci* non *facĕre*, *Not* to care a lock of wool (or, as *we* should say, a *straw*, or *rush*) *for the whole state*.

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[b] The passage in Phædrus, 'Multo *majoris* alapæ mecum veneunt,' is perhaps the only instance. (B.)

Vocabulary 38.

266 *To value*, æstĭmare.
To hold cheap, parvi pendĕre; pepend-, pens-.
To cost, stāre, stĕt; *or* constare; *with* dat. of *person*.
To sell, intrans.; *to be sold*, vēnire[c], eo.
To sell, vendere, vendĭd-, vendĭt-.
To buy, ĕmere, ēm-, empt-.
More highly; *for more*; *dearer*, pluris.
For less, minoris.
For as much—as, tanti—quanti.
For just as much as; *for no more than*, tantīdem—quanti.
For how much? quanti?
Too dear, nimio.
To reckon or *think nothing of*, nihili facere.
Not to care a straw for, flocci facere: *literally*, *to make*, i. e. *reckon* it '*at a lock of wool*.'
Not to care that' for it, non hujus facere.
Peck, modius, i.
Wheat, tritĭcum.
Sesterce[d], sestertius, i.
Merchant, mercator, oris.

(*Eng.*) To cost a person much (*or* dear).
(*Lat.*) To stand to a person at much.

☞ When *one*, *two*, &c. mean *one*, *two*, &c. *apiece* or *for such*, they must be translated by the *distributive* numerals, *singuli*, *bīni*, &c.

Exercise 41.

267 1. That victory cost the Carthaginians (*Pœni*) much blood. 2. It cannot be denied, *that* that victory cost us much blood. 3. Merchants do not sell for no more than they bought (at). 4. He says, that he does not care a straw for my glory. 5. I will ask him, for how much he bought these things. 6. I sell my (goods) for as much as Caius. 7. The peck of wheat was at *two* sesterces. 8. For how much does wheat sell? 9. Epicurus thinks nothing of pain. 10. There is hardly any body[59] *who* does *not* (44, 3) hold his own things cheap. 11. I do not care that' for you. 12. My life is valued at ten' asses a day[e]. 13. It is foolish to hold one's own (blessings) cheap. 14. He says, that I have bought these things too dear. 15. Merchants never sell for less than they bought (at). 16. I will ask, what[21)] corn is selling for.

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§ 38. The Ablative (*continued*).

268 (*a*) Verbs of *abounding*, *filling*, *loading*, &c., and their opposites, such as verbs of *wanting*, *depriving of*, *emptying of*, govern the *ablative*.

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[c] Vēnire = venum ire, *to go to sale*, from an old substantive *venus*. So, venundare, ven-dere = venum dare. Tacitus has *posita veno*, exposed for sale.

Veneo is conjugated like *eo*, having *venii* rather than *veniri* for perf., and imperf. *veniebam* as well as *venibam*. No imperat.; no supines, gerunds, or participles.

[d] A Roman coin, worth about one penny 3¾ farthings of our money. A thousand *sestertii* made one *sestertium*, which was a *sum*, not a *coin*.

[e] Denis in diem assibus.

(*b*) But of these *egeo* and *indigeo* (especially the latter) govern the *genitive* also. 269

(*c*) Some verbs of *freeing from, removing from, differing from being at a distance from,* &c. are sometimes followed by the *ablative*, but generally (in prose) by a *preposition*[f]. 270

(*d*) *Fungor, fruor, ūtor* (with their compounds), *pŏtior, vescor, dignor, glorior,* take the *ablative:* as does also *supersedeo.* 271

But *potior* takes the *genitive*, when it means '*to obtain sovereign power over.*'

(*a*) Perĭcles *florebat omni genere* virtūtis, *Pericles was eminent in every kind of virtue* (i. e. *admirable quality*). 272

(*b*) Res maxime necessariæ non tam *artis indĭgent* quam *labōris, The most necessary things do not require skill so much as labour.*

(*c*) Athenienses *bello liberantur, The Athenians are rescued from the* (threatened) *war.*

Leva me *hoc onere, Relieve me from this burden.*

(*d*) *Divitiis, nobilitate, viribus,* multi male *utuntur, Many men make a bad use of riches, noble birth,* (*and*) *strength.*

Augustus *Alexandriâ* brevi *potĭtus* est, *Augustus soon gained possession of Alexandria.*

Vocabulary 39.

(Verbs governing the ablative.)

To deprive of, prīvare.
To bereave of; deprive of, orbare.
To rob of, by open violence as an *enemy,* spoliare[g].
To be without, căr̄ēre[h].
To stand in need of; need; require, ĕgēre; *abl.* or *gen.; or* indĭgēre, *which is stronger.*

To free from; *set free* from; *relieve* from, liberare[i]. 273
To use, ūti, ūsus.
To discharge; perform, fungi, functus: perfungi *stronger.*
To enjoy, frui, fruĭtus *and* fructus.
To feed on; *live* on; *eat,* vesci[k]; *no perf.*

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[f] With *defendere, exsolvere, exonerare, levare,* the ablative alone is to be preferred. (Z.)

[g] *Expilare, compilare,* are '*to plunder,*' as *robbers.*

[h] *Carēre* is simply '*to be without:*' *egēre* is 'to *need,* to *want:*' *indigēre* is 'to *feel* that I want;' the *in* expressing *intra animum.*

With reference to an *advantage* desired, *carēre* is simply, 'to be without a *desirable* good,' *egēre,* 'to be without an *indispensable* good.' (D.) This seems to be the proper limitation of Cicero's definition; that *carēre* is 'egēre eo quod *habere velis.*'

[i] Also with *a, ab.*

[k] *Vesci* is the most general expression for *supporting life by food,* including *edere* and *bibere* as the actions of *men, pasci* and *potare* as the actions of beasts.

When *vesci* relates, as it generally does, to *eating,* it denotes *any manner* of eating, *chewing, swallowing,* &c.: whereas *edere, comedere* suppose the manner in

To boast of, gloriari: *also* followed by '*de*,' and by '*in*' when it signifies '*to glory in*.'
To make the same boast, ĭdem gloriari.
To rest or *lean on*, nīti, nīsus *and* nixus: in aliquo niti, *is*, 'to lean on a person for support;' *that is*, 'to rest with,' *in the sense of* depending upon *his exertions*, &c.
Rejoice, gaudēre, gavīsus.

Medicine, medicīna[1].
Milk, lac, lactis, *n.*
Flesh, caro, carnis, *f.*
Cheese, caseus, i.
Fever, febris, *abl.* i, *f.*
Quite, plane.
Debt, æs alienum, *another man's money*: æs, æris, n. *copper*.
A heavy debt, magnum æs alienum.
Severity of a disease, gravitas, *f.*
Disease, morbus, i.
Perversely, perverse.

(*Eng.*) Make a bad (perverse, &c.) use of.
(*Lat.*) *Use ill* (*perversely*, &c.)

Exercise 42.

[Should '*every day*' be translated by *indies*, or by *quotidie*, when there is no *progressive increase* from one day to another?]

274 1. Do not deprive another of his praise'. 2. I rejoice, that you are quite without fever. 3. The body, *to be* (ut) in good health, requires many things[5)]. 4. Nature herself admonishes us every day, how few things we require. 5. He *promised* to set me free from my debt. 6. It is a disgraceful thing to rob another of his glory. 7. Have I not set you free from a heavy debt? 8. Many men make a perverse use of reason. 9. They live on milk, cheese, flesh. 10. *It was owing to you*[22], that I was not bereaved of my children. 11. *But a little more*[21] and Caius would have been bereaved of his children. 12. *It is not every man, who can* think nothing of pain. 13. It is a disgraceful thing (for a man) to boast of his vices. 14. He makes the same boast *as* Caius. 15. May I not make the same boast as Cyrus? 16. I will *exhort* Caius to discharge (75) all the duties of life. 17. The safety of the state depends upon you alone (*in te uno*). 18. Do men alone feed on flesh? [No.] 19. The severity of disease makes us require[56] medicine (*gen.*). 20. We all enjoy many pleasures.

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275 The *manner* or *cause*, and any word that restricts the meaning of another to a particular *part* of a thing spoken of, is put in the ablative.

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which *a man* eats, by biting and chewing. In *vesci* the principal notion is the *purpose* of eating, *the support of life*; in *edere*, the *means* by which life is supported, the action of *eating*. (D.)

[1] *Medicamentum* or *medicamen* is a medicine with reference to its *material substance, as it is prepared by an apothecary: medicina*, with reference to its *healing power*, as *it is prescribed by a physician: remedium* is a preventive, a remedy *against* an impending *evil*. (D.)

Vocabulary 40.

Lame of one foot, claudus altero pede. 276
(Adjectives* followed by the *abl.*)
Worthy; deserving of, dignus.
Unworthy, indignus[m].
Banished, extorris, from *ex*, *terra*[n].
Relying on, frētus.
Contented, contentus.
Endued with, prædĭtus.
To deserve, dignus, um, &c. esse.
Censure, reprehensio, onis, *f.*
Punishment, pœna.
Severe, of punishment, &c., gravis.
Motion, mōtus.
Reality, res, ei, *f.*
Name, nōmen, ĭnis, *n.*—*Of what declens.* is motus? *why?*

(*Eng.*) He deserves *to be loved*[o].
(*Lat.*) He is a deserving (*person*) *who should be loved.*
(Dignus est, *qui ametur.*)
(*Eng.*) To inflict punishment on a person.
(*Lat.*) To affect (= *visit*) a man with punishment (aliquem pœnâ afficĕre).

Exercise 43.

1. Are they deserving of praise', who have done these things? 277 [No.] 2. I think this man deserving not of censure only, but also of punishment. 3. These things are unworthy of us. 4. *I cannot but think*[18] these things unworthy of us. 5. He *has threatened me with*[41] severe punishment. 6. I have said this (*pl.*), relying on your compassion. 7. *There is no doubt, that* he will inflict a severe punishment upon you. 8. Nature is contented with a little. 9. Agesilaus was lame of one foot. 10. Had you rather be blind, or lame of one foot? 11. The mind is endued with perpetual motion. 12. *It cannot be doubted, that* the mind is endued with perpetual motion. 13. *It cannot be denied, that* he sold his country for gold. 14. He is an orator not in reality, but in name. 15. He is a boy in age. 16. He deserves to be praised by all. 17. *It is not every one, who can* heal the diseases of the mind. 18. It cannot be denied, that he is banished from his country. 19. There are some who[109] deny, that these things are unworthy of us.

* Adjectives signifying *want* or *freedom from* (vacuus, liber, &c.) take the *abl.*, or the *abl.* with *a*, *ab.*

m *Dignus* and *indignus* are (less commonly) followed by the *genitive.*

n *Profŭgus* is one who has fled from his country; *exsul* and *extorris* imply that the person is under *sentence* of banishment. *Extorris* relates rather to the *misery* of the exile; *exsŭl*, to his *punishment and disgrace.* (D.)

o So, *he does not deserve to be* &c. 'indignus est, qui' &c.

§ 39. The Vocative. (Attraction of the Vocative.)

278 Sometimes in *poetry*, a *vocative* is used instead of a nominative *after* the verb[p].

Another vocative has generally preceded, and this second vocative is *attracted* into agreement with it; but sometimes it merely refers to a nominative of the *second* person.

(*a*) The phrase '*macte* virtute esto!' (*a blessing on your valour!* or, *good luck to your valour!*) is probably an example of this construction, *macte* being the *vocative* of *mactus* from *mag-ere*[q] (to increase, enrich, &c.). The only objection to this explanation is Livy's *adverbial* use of *macte* with the infinitive. (See example: juberem *macte* virtute esse.) (K.)

279 (*b*) On the other hand a nominative sometimes stands in apposition to a vocative, or where a vocative would be the regular construction.

This is especially the case with *solus, unus, primus.*

280 (*a*) *Macte* virtute esto! *A blessing on your valour!* or, '*Go on in your valour!*'

Macti virtute, milites Romani, este! *Good luck, O Roman soldiers, to your valour!*

Juberem *macte* virtute *esse*, &c. *I would say, a blessing on your valour!* &c.

(*b*) Audi tu, *populus Albanus! Listen, ye people of Alba!*

Salve *primus* omnium parens patriæ *appellate! Hail thou, the very first* who was ever called *the father of his country!*

Vocabulary 41.

281 *Dutiful-affection; piety*[r], pietas, atis, *f.*
Towards, in, *with* acc.
Hail! farewell! ave, salve[s]: *imperatives of the second conj.* Vale, eto, *is only* farewell!
The toga[t], tŏga: *as opposed to the* military cloak, *it means* the civil-gown.
A triumph, triumphus; *a public procession granted by a decree of the senate to a victorious general.*

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[p] Examples in poetry are *Matutine pater, seu* Jane *libentius audis.* (Hor.) *Tune ille Odrysiæ Phineus rex inclytus oræ? Tu Phœbi comes, et nostro* dilecte *parenti?* (Val. Flac.) So in Greek ὄλβιε κῶρε γένοιο! (Theocr.) (K.)

[q] The root *mag* (the Greek μεγ) of this obsolete verb is still found in *magnus* and *mactare* (to present with; to honour). (D.) See also *Journal of Education*, iii. 316.

[r] *Pietas* is *dutiful affection* (towards the *gods*, one's *parents, relations, country,* and even *benefactors*) arising from a *natural feeling: caritas* (properly their *dearness* to us) is founded on *reason* and a *just appreciation* of their value.

[s] That *ave* was a *morning*, *salve* an *evening* salutation, does not appear to be established. Suetonius makes *salve* the *morning*, and *vale* the *evening* salutation. See *Habicht.*

[t] A woollen upper garment, covering the whole body, and forming the ordinary dress of a Roman citizen. It was a *flowing* robe, covering the left arm, but leaving the right at liberty.

To gain a triumph for a victory over the Gauls, de *or* ex Gallis triumphare.

To lead the captives in triumph, captivos per triumphum ducere.

People[u], populus: *the* voc. *not in use.* Bauer.

Exercise 44.

1. A blessing on thy valour, Titus Manlius, and[v] on thy piety 282
towards thy father and thy country! 2. Hail thou, the first who has deserved a triumph in a civil gown! 3. Hear, O people of Rome! 4. A blessing, O citizens, on your dutiful-affection towards your country! 5. A blessing, O boy, on your diligence! 6. You, *such is your diligence*[9], will soon finish the business. 7. His diligence is as great as[9)] his abilities. 8. It cannot be denied, that (86) his diligence is as great as his ability. 9. There is no doubt, that he *told many falsehoods* about his age, *that* (63) he might appear *younger* (than he is). 10. It cannot be denied, that he told many falsehoods, *that* he might *not* be banished. 11. I *ask* you again and again *to succour* (75) me. 12. There were some who[109] denied, that I had deserved a triumph.

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§ 40. THE PASSIVE VOICE.

(*a*) The *agent* after a passive verb (which is *regularly* under the government 283
of *a* or *ab*) is sometimes put in the *dative*, especially in poetry, and after the *gerundive* (or *participle in dus*).

The accusative after the active verb (the *object*) becomes the nominative 284
before the passive verb.

(*b*) But verbs that govern the *dative* in the active, are used *imper-* 285
sonally in the passive; so that the *nominative before* the English verb becomes the *dative after* the Latin verb.

(*c*) *Vapŭlo, vēneo, fio*, having a *passive* meaning, have also a *passive construc-* 286
tion.

☞ (*d*) To express the *future subjunctive* of the *passive*, we must 287
not use the *participle in dus* with *sim, essem*, &c. but *futurum sit, esset*, &c. followed by *ut*, with the subjunctive.

(*e*) The *future infinitive* of the *passive* is made up of the *supine* 288
in um with *iri*; but when verbs *have no supine*, we must use *fore* or *futurum esse*, &c.

This substitute for a future infinitive passive must be used, even when the verb *has a supine*, unless the event is to be described as *being about* to *happen*.

In other words the *supine with iri* is a *paulo-post* futurum.

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u Not in the sense of *folk* or *folks*, as in English, but of a *people*.

v *Ac*. See 4, note *d*.

289 (*f*) So also *fore ut* with the subjunctive should be used for the future infinitive active, when the event is not to be described as being *now about to happen.*

290 (*a*) *Mihi* consilium *captum* jam diu est, *My resolution has long been taken.*

(*b*) *Gloriæ tuæ* invidētur, *Your glory is envied.*

Philosophiæ *vituperatoribus* satis *responsum est*, *The revilers of philosophy have been sufficiently answered.*

(*c*) Rogatus est, an *ab reo* vapulasset, *He was asked whether he had been beaten* by the prisoner. *Ab hoste* vēnire, *To be sold* by an enemy. *A me* fiĕri, *To be doing by me.*

(*d*) Nescio, quando *futurum sit*, *ut* epistola scribatur [w], *I don't know when the letter* will be written.

(*e*) Dixit *fore, ut* oppidum expugnaretur [x], *He said that the town would be taken.*

Dixit oppidum *expugnatum iri*, *He said that the city* was about to be taken. (G.)

(*f*) Nunquam putavi *fore, ut* supplex ad te *venirem*, *I never thought that I should come to you as a suppliant.*

(*Eng.*) You are envied, favoured, spared, answered, &c.
(*Lat.*) *It is envied* (favoured, spared, answered, &c.) *to you.*

(*Eng.*) I don't know when it will be written.
(*Lat.*) I don't know when *it will be* (*subj.*) *that it be written.*

Vocabulary 42.

291 *To be beaten*, vapŭlare.
To recover from a sickness, convalescere [y], valu-: p. 5, vii.
To heal ; to be healed, of a wound, consanescere, sanu-.
To burst out, or *bleed afresh*, recrudescere, crudu-: *properly*, to grow raw again.
Wound, vulnŭs, eris, *n.*
Priest ; priestess, sacerdōs, dotis.
A husband, vir, vĭri ; *a man.*
I am persuaded, persuasum est mihi, *or* persuasum habeo [z].
A liar, mendax, ācis : *properly an* adj.
Faith ; fidelity, fides, ei, *f.*
Most men, plerique : *pleri* declined, and *que* appended : but not found in *gen.*
To do any thing with a person, facere *with* abl.: abl. *with* de ; *or with* dat. De *should be expressed before the* personal pronouns, *the ablatives of which are of the same form as the accusatives.*

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[w] Of course *esset* and *scriberetur* after a past tense.

[x] The tense of the subjunctive verb depends not on *fore*, but on the preceding verb. *Spero* fore ut *convalescat* : *sperabam* fore ut *convalesceret.*

[y] The disease *from* which a person recovers, must be governed by *ex* with the *abl.*

[z] *Persuasissimum habeo* should never be used ; *persuasissimum est mihi* does not occur in Cicero, but in a letter of Brutus's to Cicero. *Klotz*

I am persuaded of (persuasum est mihi *de* &c. with *abl.*).

Exercise 45.

1. I will ask, whether he has been beaten by his slave. 2. What 292
will become of my Tulliŏla′? 3. I hope he will recover. 4. I hoped he would recover. 5. I doubt not, but that (86) you will be praised by all. 6. The wounds, which had been healed, bleed afresh. 7. *I fear* his wounds *will*[53] bleed afresh. 8. These priestesses of Vesta *are not permitted* to marry a husband. 9. Your virtue is envied. 10. Most men favour Cæsar. 11. Liars are not believed. 12. The unwilling are not easily persuaded of any thing[a]. 13. There is no doubt, that your glory will be envied. 14. *All my property* has been sold by an enemy. 15. It cannot be denied, that your virtue is envied. 16. I will ask, which[b] of them is favoured by Cæsar. 17. That (*ille*) age is *not only* not envied, but even favoured. 18. I am persuaded of your fidelity. 19. *I fear*, that these wounds will *not*[53] heal. 20. What will become of me? 21. There are some who[109] believe, that he has been beaten by his slave. 22. There are some who envy your glory.

§ 41. THE PASSIVE (*continued*).

(*a*) The verbs that govern *two accusatives* in the active (251, &c.), 293
sometimes govern *one accusative* (that of the *object*) in the passive.

Since, even in the active, it is only *some* verbs of *asking*, &c. (252) that govern the two accusatives, care must be taken not to extend the rule just given beyond the actual practice of good writers.—*Rogari* may take this *acc.* It is found with *indūtus* and *edoctus;* with *doctus* or *dedoctus* it is not common in prose: with *celari* and *moneri* very rare, except with the neuter of pronouns, or such adjectives as *multa, pauca.* (Z.)

(*b*) Passive verbs and participles are sometimes followed by an 294
accusative of the *part particularly referred to* (accusativus partis affectæ).

Thus we may say, not only *caput ferītur alicui,* or *caput alicujus ferītur,* but also *aliquis ferītur caput.*

(*c*) In some particular constructions the *part referred to* is put in the *genitive* or *ablative.*

An accusative also follows many other passive participles, especially in the 295
poets.

The peculiarity is this: the *dative* of the active is allowed to stand as the nominative (*subject*) before the passive, or, which comes to the same thing, with

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[a] *Say:* 'to the unwilling nothing is easily persuaded.'

[b] Of *two* persons.

a passive participle in agreement with it; and then the *accusative* of the object is allowed to remain. This construction (which is called the *Greek accusative*), and that in 294, must not be imitated by those who wish to write in Cicero's style. (G.)

296 In many general expressions the *passive* voice is used *impersonally* where the active might be used in Latin, and *is* used in English.

(Thus *ambulatum est*, It has been walked [by us] = *we have walked.*)

297 (*d*) With verbs of *seeming*, and passive verbs of *declaring*, *thinking*, &c., the *personal* construction is far more common than the *impersonal* [c].

(*Eng.*) *It seems*, *is said*, &c., that Caius has retired (or, as *Lat.*).
(*Lat.*) Caius *seems*, *is said*, &c., to have retired.

298 (*a*) Rogatus sententiam, *Being asked his opinion.* Longam indūtus vestem, *Clothed in a long garment.*

(*b*) Oblĭtus [d] faciem (Smeared as to his face =), *Having his face smeared* or *covered.* Incensus animum (kindled as to his mind =), *Having his mind agitated.* Adversum femur ictus (Struck as to his opposite thigh =), *Wounded in the front part of his thigh.*

(*c*) Pendēre animi *or* animo [e], *To be in anxious suspense.* Discrucior animi, *My mind is on the rack: I am tortured* in *mind.*

(*d*) Lycurgi temporibus *Homērus* fuisse *dicitur*, *Homer is said to have lived* (*or*, it is said *that Homer lived*) *in the time of Lycurgus.*

Miltiades videbatur non posse esse privatus, It seemed *that Miltiades could not be a private man.*

Vocabulary 43.

299 *Blood*, when *shed* [f], cruor, oris, *m.*
Silent, tacitus if *actual*, taciturnus if *habitual* silence is meant.
To be silent; hold one's tongue, silēre.
To be silent; hold one's tongue; cease speaking, tacēre [g].

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[c] In the past tenses, *traditum est*, *proditum est* are very commonly used. The passives of *audire* and *nuntiare* are frequently, though not so exclusively, used personally. (Z.)

[d] From *oblĭnere*.

[e] Often *animis*, if more than one person is spoken of. *Cicero* uses *pendēre animi* and *pendēre animis*: not, I believe, *pendēre animo.*

[f] *Sanguis* inest venis, *cruor* est de corpore fusus.
With reference to the *moment of shedding*, sanguis should be used.

[g] *Silēre* is, to emit no *sound*, to make no noise, to be still:—*tacēre* is, to utter no *word*, to be silent; especially, to pass over in silence.
The opposites of *silēre*, are *strepere*, *fremere*; of *tacēre*, *dicere* and *loqui.* (D.)

Silence, silentium.
Habit of silence, taciturnitas, *f.*
About, after *to be silent*, de *with* abl. *But* neuter pronouns *may stand in* acc. without prepos.
To set on fire, incendere, cend-, cens-.
To light; kindle, accendere, succendere; cend-, cens-[h].
Torch, tæda.
Lamp, lucerna.
Funeral pile; pyre, rŏgus.
To strike; hit; wound, ferire; icere, īc-, ict-; cædere, cecīd-, cæs-[i].
Rod, virga.
Spear, hasta.
Arrow, săgitta.
Lightning, fulmen, ĭnis, *n.*
To be flogged; whipt with rods, virgis cædi.
Thigh, femur, ŏris, *n.*
To walk, ambŭlare.
Right, dexter, tra, trum.

Exercise 46.

1. Cato was first asked his opinion. 2. You with your usual 300
habit of silence[9] said nothing. 3. Marcus, having his face covered with his own blood, left the city. 4. The laws ought not to be silent. 5. I am afraid that[53] the laws are silent about these matters. 6. Hannibal, having his mind agitated by silent care, was silent. 7. Do not light the torch. 8. I warned the boy *not to light* the torch. 9. By whom has the funeral pile been lighted? 10. I will enquire, by whom the funeral pile was lighted. 11. Caius, being struck with lightning, died[k]. 12. I foretell, that you *will be flogged* (288). 13. Caius was wounded by an arrow[i] on his right thigh. 14. A league was made between the cities of[27] Rome and Lavinium. 15. It cannot be denied, *that* the lamp was lighted by the boy. 16. We have walked (*pass.*) enough. 17. We have come (*pass.*) to (*ad*) the town. 18. *It cannot be that*[20] he is not tortured in mind. 19. Both I and Balbus are in anxious suspense. 20. *It is said*, that Caius has been struck by a stone. 21. Was the funeral pile lighted by you or by Balbus?

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[h] *Incendere* is to set the *whole* of a thing on fire; *accendere* and *succendere*, to set *a part* of it on fire, that it may be consumed *gradually*.

Accendere is to light it from *above*, *succendere* from *below*. Hence a *torch, lamp*, &c. *accenditur:* a funeral pile *succenditur*. (D.)

Animus accensus is merely an *excited* mind; *animus incensus*, an *agitated* mind. (D.)

[i] *Ferire*, to strike *generally: cædere* is to strike with what *cuts* (including *rods*, &c.): *icere*, to strike with what *pierces* (including *lightning, stones*, &c.).

Ferire and *icere* supply each other's deficiencies: thus *ferire* is used for *pres.*, *imperf.*, *fut.*, which *icere* wants; and *icere* supplies *ferire* with a *perf.*, and *past participle* for *ferii, feritus*, which are not in use. (D.) *Icere fœdus* is to *ratify* or *make* a treaty, league, &c.

[k] Decessit.

§ 42. Expressions of Time.

301 (*a*) In answer to the question *when?* the noun which expresses time is put in the *ablative:* in answer to the question *how long?* in the *accusative.*

302 (*b*) In answer to the question *in what time? within what time?* either a preposition (*inter*[l], *intra*) is used: or the noun is put in the *ablative* with a *cardinal* or *ordinal* numeral.

If a *cardinal* number is used, the noun will be in the plural; if an *ordinal,* in the singular.——(In ten *years:* in the tenth *year.*)

303 (*c*) In answer to the questions *how long before? how long after?* the noun that expresses time is put in the ablative.—*Ante* and *post* are here used as *adverbs,* unless there be *another noun* or *pronoun* to be governed by them.

304 (*d*) A *point* or *space* of *future* time *for* which any arrangement or provision is *now made,* is put in the accusative with *in:* the exact time *at which* a thing is to be done, in the *acc.* with *ad.*

305 (*e*) *Abhinc* (ago) of *past* time is joined to the *accusative* or the *ablative*[m]*:* it must *precede* the numeral and its substantive, one of which must be the next word to it.

306 (*f*) *Natus* (born) with the *accusative* of time = *at such an age;* so many years *old.*

'*At such an age*' may also be expressed by the genitive only (without *natus*).

The forms for *above* or *under* so many years old, are:—

1. Major *or* minor (decem) annis. (*Liv.*)
2. ———— (decem) annorum. (*Liv.*)
3. ———— (decem) annis natu. (*Cic.*)
4. ———— (decem) annis natus. (*Nep.*)
5. ———— (decem) annos natus. (*Nep.*)
6. ———— quam decem annos natus. (*Liv.*)

307 (*a*) Vere, *In the spring.* Auctumno, *In the autumn.* Hibernis mensibus, *In the winter months.* Solis occāsu (At the setting of the sun =), *At sunset.*

Inediam *biduum* aut *triduum* ferre (To endure abstinence from food=), *To go without food* for two, or even three days.

Ager *multos annos* quiēvit, *The field has lain fallow* for many years.

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[l] *Inter,* if the *whole duration* is spoken of: *intra,* if *some point* within that space.

[m] Hand says, 'that the accusative is not more common than the ablative;' but Haase observes, that in Vell. Paterc. the acc. occurs twenty times, the abl. but once; and that Terence has only the ablative. The ablative is more *definite* than the accusative, and should (I think) be used when a *definite point of past time* is to be expressed: the *accusative* when *exact accuracy* is not intended.

(*b*) Germāni *inter annos quatuordĕcim* tectum non subiĕrant, *The Germans had not entered a house* for fourteen years together.

Multi *intra vicesimum diem* dictaturâ se abdicavērunt, *Many persons have laid down their dictatorship within twenty days.*

Agamemnon cum universâ Græciâ vix *decem annis* unam cepit urbem, *Agamemnon with the whole of Greece had great difficulty in taking a single city* in ten years.

Pompejus *undequinquagesimo die* ad imperium populi Romani Ciliciam adjunxit, *Pompey* in forty-nine days *added Cilicia to the empire of the Roman people.*

(*c*) Paucis post mensibus, *A few months afterwards.* Paucis ante diebus, *A few days before.*

Homērus *annis multis* fuit *ante Romulum, Homer lived* many years before Romulus.

(*d*) Ad cœnam Canium invitavit *in postĕrum diem, He invited Canius to supper* for the next day.

Solvere *ad Græcas Kalendas*[m], *To pay* on the Greek Kalends.

(*e*) Abhinc annos (*or* annis) quatuor, *Four years* ago.

(*f*) Cato *annos quinque et octoginta natus* excessit e vitâ, *Cato departed this life when* he was eighty-five years old (*or*, at the age of eighty-five).

Minor triginta annis natu, Under *thirty years old.* (*Cic. Verr.* 2, 49, 122.)

Qui *minores quinque et triginta annis* erant, *Who were* under *thirty-five years old.* (*Liv.*)

Obsĭdes Romanis viginti dato . . . ne *minores octonûm denûm annorum*, neu *majores quinûm quadragēnûm, Let him give the Romans twenty hostages* . . . neither under *eighteen years of age, nor* above forty-five. (*Liv.*)

Cato primum stipendium meruit annorum decem septemque, *Cato served his first campaign* at the age of seventeen (*or*, when he was seventeen years old).

Vocabulary 44.

308

To receive, accĭpere, recĭpere, excĭpere[n]; cēp-, cept-.
To succeed to = follow, excĭpere, cēp-, cept-: *acc.*
Swallow, hirundo, dĭnis, *f.*
Winter as adj., hibernus.
Month, mensis, *m.*
Go away, abire, abeo; 78, x.
To kill, interfĭcere, fēc-, fect-: the most general term for *killing*, whether by *starvation, poison, hanging*, or the *sword.*

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m That is, *never;* there being *no Kalends* in the Greek Calendar.

n *Accipimus* oblata; *excipimus* vagantia; *recipimus* fugientia. (D.) *To receive* is *accipere*, when the thing is *offered* or *given:* to *receive* a person flying or wandering is *excipere* or *recipere; excipere* being the act of a *serviceable friend, an*

To kill, as a violent, unjust, cruel act: by *poison*, *starvation*, *strangling*, &c., nĕcare; *or* enĕcare, *if by a process which takes up some time.*

To kill; slay, especially in honorable, open fight, occīdere, cīd-, cīs-: *it is used however of all kinds of killing.*

To slaughter; butcher, trucīdare: according to Döderlein = *tauricīdo*, I cut down an ox; I slaughter any body, as I would an ox.

To reign; neut., regnare.

To lay down a magistracy; abdĭcare se magistratu; *in Sall., Liv., &c. also* abdicare magistratum.

Exactly, of a number, *ipse*, in agreement with the noun.

Ephesian, Ephesius.

Temple, templum.

To be burnt, deflagrare, *intrans.*

To serve a campaign, stipendium merēre, *or* merēri, *to earn pay.*

To hold a magistracy, magistratum gerere, gess-, gest-.

After an expression of time, '*that*' is often used for *on which.*

(*Eng.*) To have reigned *more than* (or *above*) *two* years.

(*Lat.*) To be reigning *his third* year.

(*Eng.*) Before *the consulship*, *censorship*, &c. of Caius.

(*Lat.*) Before *Caius* (being) *consul*, *censor*, &c. (ante Caium consulem.)

Exercise 47.

309 1. I come to your epistles, six hundred of which [31] I received at one time. 2. The swallows go away in the winter months. 3. Do not the swallows go away in the winter months? 4. Mithridates slaughtered many Roman′ citizens in one′ day. 5. Mithridates, who in one day butchered so many Roman citizens, has already reigned above two and twenty years from that (*ab illo*) time. 6. We dream whole nights. 7. Caius laid down his dictatorship within ten days. 8. He died before my consulship. 9. Scipio [o] died a year′ before my consulship. 10. Cato died *exactly* eighty [p] three years before the consulship of Cicero. 11. The eclipses of the sun are foretold for many years. 12. He published an edict, that no one [14] under (*f*) nine and twenty years old should command an army. 13. On the same night *that* [q] Alexander was born, the temple of the Ephesian Diana was burnt-down. 14. It is certain, that Caius served his first campaign at the age of eighteen. 15. He died at the age of thirty-three. 16. King Archelaus had been in possession of Cappadocia for about forty-nine years. 17. At the age of thirty he had already waged many wars. 18. May (then) a man under twenty-

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equal; recipere, that of a *benefactor*, *a superior*. *Excipere* is to *stop a living being in motion*, and either *receive* him in a friendly, or *intercept* him in a *hostile* manner. (D.)

Accipere vulnera is to receive wounds *intended for me: excipere vulnera* is to expose myself to wounds 'that may every moment come in my way.' (*Hill.*)

Recipere is also distinguished from *accipere* by denoting to receive not *merely* for *detention*, but for actual *possession*. *Accepta pecunia* may be a *mere deposit recepta pecunia* is a formal *taking into possession*. (D.)

o *Scipio* the last word.

p Annis octoginta et tribus *ipsis*.

q Begin with the relative clause. 30 (*c*). 32 (*d*).

two years old hold a magistracy? 19. He died three years ago. 20. It is the part of a good citizen to receive wounds for his country.

(*a*) (He did it) *three years* after *he* (*had*) *returned.* 310

(1) *post* tres annos (*or* tertium annum) } *quam* redierat.
(2) tertio anno[r] . . . . }
(3) tribus annis (*or* tertio anno) *postquam* redierat.
(4) tertio anno, *quo* redierat[s].

(*b*) *Pridie quam* excessit e vitâ, *The day before he died.*
Postridie quam a vobis discessi, *The day after I left you.*
Postero anno quam &c. *The year after* &c.
Priore anno quam &c. *The year before* &c. (Z.)

Vocabulary 45.

311

By day, interdiu *or* die.
By night, noctu *or* nocte.
By day and by night, die ac nocte; die noctuque; nocte et interdiu.
In the evening[t], vespĕri *or* vespĕre.
In good time, in tempore, *or* tempore *only*.
At the time of the Latin Games, Ludis Latīnis.
In war, bello, *as well as* in bello: *especially if joined with an adj.* or *gen.*
In the battle of Cannæ, pugnâ Cannensi, *or with* in.
A few days ago, paucis his diebus.
A few days before a past time spoken of, paucis illis diebus.
Found, condere, dĭd-, dĭt-.
To invest; blockade, obsĭdēre, sēd-, sess-.
To assault; storm, oppugnare.
Spain, Hispania.
Supper; or rather dinner, cœna[*].
Poison, vĕnĕnum.
Starvation, fămes, is, *f*.
Hanging: 'the rope,' suspendium.

Exercise 48.

1. The city was *taken by storm* three years after the siege began[u]. 312
2. Hamilcar was slain nine years after he came (*had come*) into Spain. 3. Carthage was destroyed seven hundred years after it was founded. 4. He died the year after he was banished. 5. Why did he go out in the evening? 6. I will ask, why he set out in the

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[r] It might be supposed that '*tertio anno* quam (*or* quo) redierat,' would mean, 'after *two completed* years from his return, and before the completion of the third:' this however does not appear to be so. '*Octavo mense, quam* cœptum oppugnari, captum Saguntum,' &c. (*Liv.*): ἐν ὀκτὼ μησί (*Polyb.*): 'Tyrus *septimo* mense capta est' (*Curt.*): πολιορκῶν ἑπτὰ μῆνας (*Plut.*), 'after a siege of *seven* months' (*Clinton*).

[s] Nearly so with *ante*: '*Ante triennium quam* Carthago deleretur, M. Cato mortem obiit.' The use of the *subjunctive* here will be spoken of below.

Obs. In *this* construction *postquam* is oftener followed by the *pluperfect* than by the perfect. (See 514.) The following is an example of the perfect: 'Nero natus est post novem menses, quam Tiberius *excessit*.' (*Suet.*)

[t] From *vesper*, *vesperis*.

[*] From κοινός, *common*: the principal meal of the day.

[u] Say: 'after it began to be assaulted.'

evening. 7. Caius came to supper in good time. 8. Is this said to have been done by night, or by day? 9. I will ask, whether these things were done by day, or by night. 10. He died a few years ago. 11. He died the day after he had called upon me. 12. He was killed the year after Saguntum was taken. 13. Was he not killed in the battle of Cannæ? 14. He set out at the time of the Latin Games. 15. The town was taken five months after it began to be blockaded. 16. *It is said* [67], that Caius killed his slave by poison. 17. Did he kill his slave by poison, or by starvation? 18. Has he not killed his enemy by the rope? 19. I am afraid that Balbus has killed his slave by poison.

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§ 43. PLACE. SPACE.

313 (*a*) If the name of a town *at which* any thing *is* or *happens*, is a *singular* noun of the *first* or *second* declension, it is put in the *genitive*: if not, in the *ablative* [v].

(*Carthāgo*, *Tibur*, *Anxur*, &c. often take abl. *i* in this construction [*].)

314 (*b*) In answer to *whither?* the place is put in the *accusative*: in answer to *whence?* in the *ablative*.

These rules apply only to the names of *towns* and *small islands*. Before other words *prepositions* must be used; and before *these*, when the name has an *adjective* [w].

315 *Urbs*, *oppidum*, *locus*, in apposition to the name of a town in the *genitive*, stand in the *ablative*.

316 Such combinations as '*school at Capua*,' '*Carthage in Africa*,' &c. are not admissible in Latin. But the name of the town must be governed by the preceding rules, and the other noun governed by a *preposition*. (C.)

(*Eng.*) Running to his *mother at Naples*.

(*Lat.*) Running to Naples *to* (*prep.*) his mother.
Currens *ad* matrem *Neapŏlim*. (C.)

317 (*c*) *Local space* is expressed by the *accusative*: sometimes by the *ablative*.

With *distare*, *exstāre*, *eminēre*, *acc.* or *abl.* is used (but not quite indifferently): with *abesse*, *ex- dis- cedere*, *acc.* should be used; with *considere*, *castra facere*, the *acc.* or *abl.* [x]; sometimes with prep. *a*, *ab*.

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[v] If *oppidum* or *urbs* come before the proper name, it must take a *preposition* (Z.): e. g. *in* oppido Hispali.

[*] Kritz and Berger, in their recent grammar, consider that Romæ, Tusculi, &c. are also *local ablatives*: *æ* = *a-i*; *i* = *o-i*.

[w] In almost all the constructions of *time* and *space* the prepositions are occasionally expressed. Thus '*ab* Epidauro:' '*per* totam noctem,' &c.

[x] *Zumpt* says (*Eng. Tr.*), 'If not the distance is to be expressed, but only a place to be designated by the circumstance of its distance, the *abl.* is used:' in

(*a*) Vixi *Romæ*, *Tarenti*, *Athenis*, *Gabiis*, *Tiburĕ* (or *Tiburi*), I have lived at *Rome*, *Tarentum*, *Athens*, *Gabii*, *Tibur*. 318

(*b*) Legati *Athēnas* missi sunt, *Ambassadors were sent* to Athens. Fugit *Tarquinios Corintho*, *He fled* to Tarquinii from Corinth.

(*c*) Tridui *viam* processit, *He advanced a three days' march.*

Campus Marăthon abest ab oppido Atheniensium circiter *millia* passuum *decem*, *The field of Marathon is about ten thousand paces from the city of Athens.*

Bidui abest, *It is a two days' journey from us* (iter *understood*).

Mīlites aggĕrem latum *pedes trecentos* exstruxērunt, *The soldiers threw up a mound* three hundred feet *broad* (or, *in breadth*).

Vocabulary 46.

A pace, passus, us=4 *Eng. feet*, 10·02 *inches*. A Roman *mile* of a *thousand* paces, mille passus. *Miles*, millia passuum, *thousands of paces*. 319

Two days, biduum, i.

Three days, triduum.

To be distant from; to be at a distance of, abesse; distare [y].

To be nearer; not so far off, propius abesse.

To post himself; encamp, consīdĕre, sēd-, sess-.

To depart a finger's breadth, transversum digitum discēdere, cess-.

As they say; as the saying is, ut ajunt.

Carthage, Carthago, ginis, *f*.

Thebes, Thebæ, arum.

Exercise 49.

[How must '*I am answered*' be translated? 285.]

1. He lived many years at Veii. 2. The boy died at Carthage. 3. My father and mother died at Thebes. 4. Why did he set out for Rome in the evening? 5. I have lived several years at Carthage. 6. Might he not *have* lived at Rome? 7. *I almost think* it would have been *better* for (*dat.*) the Roman people to have been contented with Sicily and Africa. 8. They are building a wall two hundred feet high. 9. The town is five (Roman) miles from Carthage. 10. He has posted himself (at a distance of) four miles from Cæsar. 11. Caius is nearer to Cæsar than Labienus. 12. Are (then) you nearer to me than Labienus (is)? 13. *I have been informed* that Cæsar is at a distance of two days' march from us. 14. There is no doubt, that the revilers of philosophy have been sufficiently answered. 15. Does *he not deserve* [61] to be relieved from his debt? 16. How much did that victory cost the Carthaginians? 17. From this rule I may not depart a finger's breadth, as the saying is [z]. 18. There are some who will not (541) depart even a finger's breadth from that rule. 320

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the eighth edit. of the original, he says, 'in the *acc.*,' but the *abl.* is also correct. (Cæs. i. 48.)

[y] *Distare* generally takes *a*.

[z] Transversum, ut ajunt, digitum.

§ 44. On the Gerunds and the Participle in dus (Gerundive).

321 The *Gerund* is a *verbal substantive*, but with the *power of governing* that belongs to the other parts of the verb. Another peculiarity is, that it cannot take an adjective in agreement with it.

The Gerund corresponds, as far as it goes, with the English '*participal substantive*' in *ing*, but its use is far less extensive*.

322 The *Gerundive* or *participle in dus* is nearly allied to the Gerund: its meaning is *passive*, denoting *necessity*, *fitness*, or something *intended*; what *must*, *should*, or *is to be done*.

323 (*a*) When the participle in *dus* is in the neuter gender with the third person *sing.* of *esse*, a whole conjugation may be formed to express what one *must*, or *should do*. The *person* is put in the dative.

324 ☞ In the *oblique* cases the *gerundive* (partcp. in *dus*) in agreement with a substantive, is nearly equivalent to a gerund *governing* that substantive in the case of its verb.

Of writing a letter, { scribendi epistolam.
scribendæ epistolæ.

325 A whole conjugation may be formed with the *partcp. in dus* and *sum*.

Present { Amandus sum, *I am to be loved.*
Amandus es, *thou art to be loved.*

Imperf. { Amandus eram, *I was to be loved.*
Amandus eras, *thou wast to be loved.*

Obs. *Amandus eram* or *fui* is generally to be construed *should* (or, *ought to*) *have been loved*. The reason is this: a thing which *was* (then) a thing *to be loved*, is (now) a thing which *ought to have been loved*.

326 (*a*) Pres. Scribendum est, { *one must write.*
I, you, we, &c. *must write.*

Sing. mihi scribendum est[a], *I must write.*
tibi scribendum est, *thou must write.*
illi scribendum est, *he must write.*
Plur. nobis scribendum est, *we must write.*
vobis scribendum est, *you must write.*
illis scribendum est, *they must write.*

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* The pupil cannot be taught too early or too carefully to distinguish the '*participal substantive*' from a participle. It may be *compound* as well as simple; every participle, except the *simple* past participle, having a substantive use. 'An affectation of *being distinguished*:' 'the pretext of their *having seized* some traders:' 'after his *having been tumbling* about in his mind one poor sentence:' 'an atonement for his *having been betrayed* into,' &c. See '*English Grammar for Classical Schools*.'

a The literal meaning probably is either '*it is to be written by me*' (according to the idiom by which the passive *used impersonally* is equivalent to the corresponding active form), or '*there is for me what has to be written.*' Mr. Key considers the nom. in *dum* to be, not the neuter of the gerundive, but the (active) gerund: so that the meaning is '*there is* writing *for me*.'

Imperf. Scribendum erat, { *one should have written.* / *I, thou, we should have written.*
mihi scribendum erat, *I ought to have written.*
tibi scribendum erat, *thou oughtest to have written*, &c.
And so on for the other tenses.

(*Part. in dus* in agreement with a substantive.) 327
N. Epistola scribenda, *a letter to be written.*
G. epistolæ scribendæ, *of writing a letter.*
D. epistolæ scribendæ, *to* or *for writing a letter.*
Acc. (ad) epistolam scribendam, *to write a letter* (or, *to* or *for writing a letter*). [*Not*, ad *scribendum* epistolam.]
Abl. epistolâ scribendâ [b], *by writing a letter.*

N. Auctores legendi, *authors to be read.*
G. auctorum legendorum, *of reading authors.*
D. auctoribus legendis, *to* or *for reading authors.*
Acc. (ad) auctores legendos, *to read authors* (or, *to* or *for reading authors*).
Abl. auctoribus legendis, *by reading authors.*

The *part. in dus* often appears to change its meaning, but it only *appears* to do so. 328

Scribendum est mihi (*it is* to-be-written *by me* =) *I must write.*
Consilium scribendæ epistolæ (*an intention with respect to a letter* to-be-written =) *an intention* of writing a letter.

(*Eng.*) We should all *praise* virtue. 329
(*Lat.*) Virtue is *to-be-praised* by all (*dat.*).

(*Eng.*) A time *to play*. Fit *to carry* burdens.
(*Lat.*) A time of playing. Fit for (*dat.*) burdens to-be-carried.

(*Eng.*) He is born *or* inclined *to act.*
(*Lat.*) He is born *or* inclined for (*ad*) acting.

☞ What is *in form* the *present participle active*, is often '*the participial substantive.*' It is always so, when it *governs* or *is governed*, instead of merely *agreeing.* 330

☞ What is in form the *infin. pass.* is often used as the *partic.* of the *fut. pass.*, implying *possibility*, *duty*, or *necessity*. 'Eng. Gr. for Classical Schools.'

Exercise 50.

1. Man is born to understand and act. 2. Caius is skilled in waging war. 3. We learn by teaching. 4. We should praise virtue even in an enemy. 5. He has snatched away from me the hope of finishing the business. 6. We are all *of us* desirous of 331

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[b] After a preposition that governs the *accusative* the gerund is not used, but the gerundive [*ad placandos deos*; not, *ad* placandum *deos*]. After a preposition governing the *ablative*, the gerundive is *almost always* used.

Cicero and Cæsar prefer the gerundive (*M.*). But the *gerund* is mostly retained when the object is a neuter adjective or pronoun [*studium* aliquid *agendi*; *falsum fatendo*]; unless where the neut. sing. = an abstract subst., e.g. *veri inveniendi.* (M.)

seeing and hearing many things. 7. Water is good[c] for drinking. 8. Demosthenes was eagerly-desirous of hearing Plato. 9. Pericles was admirably-skilled (*peritissimus*) in ruling the state. 10. They adopt the resolution of setting the town on fire. 11. It cannot be denied, that virtue must be learnt'. 12. Ought not glory to be preferred to riches? 13. We must do this. 14. Those persons are not to be heard, who teach (*præcipiunt*) that we should be angry with our enemies. 15. We must all die. 16. An orator must see *what* is becoming. 17. We must take care to hurt (*subj.*) *nobody*[14]. 18. We must not take cruel measures even against Caius[d].

332 If a verb does not govern the *accusative*, the *part. in dus* cannot be used in agreement with its substantive.

In other words, such verbs have only an *impersonal* construction in the passive: as we must say, '*mendaci non creditur*,' so we must say, '*mendaci non credendum est.*'

(*a*) Hence to express 'we must' do, &c. with a verb that governs the *dat.*, we must use the *part. in dus* in the neuter gender, retaining the object in the *dative.*

333 (*b*) But *fruendus, fungendus, potiundus, utendus*[e] are sometimes found *in agreement* with their substantives, because these words formerly governed the *acc.* When so used, they are *generally* in immediate agreement with their substantives.

As *res fruenda; ad officium fungendum*, &c. but also '*fruenda* etiam sapientia *est.*'

334 The *gen. sing. masculine* of the *partic. in dus* is used with *sui*[f], even when it is *plural* or *feminine singular*:

purgandi sui causâ, *for the sake of clearing* themselves.
placandi tui, *of appeasing you* (of a *woman*).

335 (*a*) Parcendum[g] est inimicis, *We must spare our enemies* (*our enemies are to be spared*).

(*b*) Ea, quæ *utenda* accepisti, *Those things which you received* to be used.

Utendum est cuique suo judicio (*abl.*), *Every man must use his own judgement.*

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[c] Utilis. *Utilis, inutilis* are followed by the *dative* of the gerund, or by the *acc.* with *ad.* Cicero generally uses *ad.*

[d] *Ne* in Caium *quidem*, &c.

[e] So also *vescendus, gloriandus, medendus, pœnitendus, pudendus.*

[f] Other genitives plur. are found in the same way, 'diripiendi pomorum,' &c. In some other instances the *gerund in di* appears to have a passive meaning; 'spes *restituendi*,' the hope of *being restored.* (Z.)

[g] In the *old* writers (e. g. *Varro*) the *acc.* of the *object* often stands after this impersonal construction; '*Canes* potius *paucos* et *acres* habendum, quam *multos*' (Varr.)

(c) (Peculiar constructions.)

Inter bibendum, *Whilst they are drinking.* Solvendo esse (par, *equal to*, understood), *To be able to pay.* Oneri ferendo[h] esse, *To be equal to bearing the burden.* Conservandæ libertatis esse, *To tend to the preservation of liberty.*

☞ '*I have* to do it,' must be translated by the *part. in dus.* 336

(*Eng.*) With whom *we have* to live.

(*Lat.*) With whom *it is to-be-lived* (quibuscum vivendum est).

☞ '*It is*,' followed by the *infin. pass.*, generally expresses *necessity*, *fitness*, or something *intended*; but sometimes mere *possibility*, to be translated by *possum*.

['The passage *is to be found* in the fifth book' = the passage *may* or *can* be found in the fifth book.]

Vocabulary 47.

To overthrow, evertere, vert-, vers-. 337

To occupy myself in; to be engaged in, operam dare[i].

To preserve, conservare.

To study; devote oneself to, stŭdēre; dat.

Literature, literæ, *pl.*; *also* a letter = *an epistle.*

To spend his time in, tempus impendĕre, pend-, pens-; *dat.*

To make it my first object or *business*, id ăgere, '*to be doing* that' and nothing else[k]; ēg-, act-.

To plead a cause, dicere causam, *of the orator.*

To feel thankful; to retain a grateful sense, gratiam *or* gratias habēre.

To thank; return thanks, gratias agere.

To repay a kindness; to prove one's gratitude, gratiam referre: fĕro, tŭl-, lāt-; *the person* to whom, *must be in the* dat.

To clear (= excuse), purgare.

Obs. '*Should*,' which the pupil has been taught to translate by *debeo* or *oportet*, must now be translated by the *part. in dus*, whenever it is not *emphatic*; whenever it might be turned into '*is to be*,' &c.

Exercise 51.

1. He is of opinion, that these things tend (*c*) to the overthrow of the state. 2. Do these things tend to the preservation or the overthrow of the state? 3. Caius is engaged in writing letters. 4. There is no doubt, that (86) the state is not able to pay (*c*). 5. It is the part of a Christian to spend his time in assisting[1] the 338

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h The *dat.* of the *purpose* is sometimes found instead of the acc. with *ad*; distrahendo hosti, *or* ad distrahendum hostem.

When the verb governs an *object* in the *dat.*, the agent is sometimes expressed with *ab*, to avoid ambiguity:

'Cives *quibus a vobis* consulendum est.'

Obs. Caius consulendus est (*must be consulted*): Caio consulendum est (*the interests of Caius must be consulted*).

i Vacare (*to have leisure for*) is never used in this sense by the best writers. Hotting. Cic. Div. i. 6.

k Followed by *ut* with subj.

1 *Sublevandis*: as *subvenire*, *succurrere*, govern a *dat.*, they cannot be put in agreement with their object

wretched. 6. Let us *consult the interests* of those with whom we *have to live.* 7. I will enquire of Caius, whether Balbus should be consulted. 8. We must consult the interests of Balbus. 9. We must provide for the interests of our country. 10. It was owing to you[22], that the interests of Caius were not consulted. 11. *I made it my first object* to (*ut*) preserve the Roman territory. 12. I cannot repay your kindness. 13. There is no doubt, that he is going to thank you. 14. I will enquire of Caius, whose cause he is going to plead. 15. He satisfied me in proving his gratitude. 16. He made it his first business to satisfy Caius in (the way of) proving his gratitude. 17. Every animal *makes it his first object to* preserve itself. 18. We must strive to conquer. 19. Must we not repay the kindness of those from (*prep. a*) whom we have received benefits? 20. I persuaded Caius *to* devote himself to literature. 21. They had come into the camp for the purpose of clearing themselves (334). 22. They had called upon Caius for the purpose of clearing themselves. 23. There were some who *consulted the interests* of Caius.

Vocabulary 48.

339 (Words following the construction of proper names of places.)

At home, domi [m].
From home, domo.
Home, domum [n].
At my, your, another man's, &c. *house*, domi meæ, tuæ, alienæ, &c.
On the ground, humi: *which may follow a verb of either* rest *or* motion.
In the field, militiæ [o].
Out of doors; out, foras *after verbs of* motion: foris *after other verbs.*
To dine out, foris cœnare.
Into the country, rus.
From the country, rure.
In the country, ruri: *or, less commonly*, rure.

To return, redire; eo.
To return; turn back, revertere, vert-, vers-; *or* reverti [p].
To be reconciled to, in gratiam redire cum aliquo.
To confer an obligation on a superior,

[m] *Domus* is partly of the second, partly of the fourth, and has both forms in some cases. The following line gives the forms not in use:

Tolle *me, mu, mi, mis*, si declinare domus vis;

but it has *domi* for *at home*, &c.; though not for '*of the house.*'

[n] Also '*to Pomponius's house*,' *Pomponii domum*, without a preposition: '*to my house*,' domum meam.

[o] *Belli* and *militiæ* are used only in connexion with *domi*: *bello* however is used for *in war.* (Z.)

[p] *Reverti* (perf.) is more common than *reversus sum*; *reverto-, -ēbam*, less common than *revertor, -ebar*. *Redire* properly expresses the *continued action* intervening between the momentaneous actions of the *turning back* (reverti), and the *return* or *arrival home* (revenire). D. *Redire* is said of one who returns after having arrived at his journey's end and finished his business; *reverti* of one who turns back *before* he has completed his journey or business. (*Ernesti.*)

gratiam inire ab aliquo, *Cic.*, apud aliquem, *Liv.*; ineo.

Youth, juventūs, ūtis; juventa[q]. Juventūs *also* 'the youth.'

To cast forth, projĭcere, jēc-, ject-.

To resolve, constituĕre, stĭtu-, stitūt-.

Approved, of valour; *tried*, spectatus, *seen*.

Exercise 52.

1. Titus Manlius spent his youth in the country. 2. When Tullius returns (*shall have returned*) from the country, I will send him to you. 3. Quintus resolved to spend his life in the country. 4. *On the day after he returned* from the country, he was accused of treason. 5. He is the same in the field, that (45, *b*) he has always been at home. 6. He answered, that Pomponia *was* supping out. 7. Might he not have spent his life in the country? 8. They (*illi*) kept their word both at home and in the field. 9. He set out into the country. 10. There is no doubt, that he set out for the country in the evening. 11. There is no doubt, that he will cast these things out of doors. 12. Diodōrus lived many' years at my house. 13. Balbus came to my house. 14. Had you not rather be in your own house without' danger', than in another-man's with' danger'? 15. There is no doubt, that he was a person of most-approved' merit (*virtus*) both at home and in the field (p. 7. 14). 16. It cannot be denied, that he has resolved to turn back home. 17. He was always desirous of waging war. 18. There is no doubt, that you will confer an obligation upon Cæsar. 19. Balbus is already reconciled to Caius (*perf.*). 20. We must succour the miserable. 21. There is no doubt, that a Christian should succour the miserable *. 22. There is no doubt, that he threw these things (forth) on the ground *against his will.* 23. The Roman youth were of approved valour in war. 24. I fear that he will turn back home. 340

§ 45. ON THE CONSTRUCTION OF PARTICIPLES. (ABLATIVE ABSOLUTE.)

Every *attributive* word involves an assertion. 341

Thus 'a *fine* house' = a house *which is a fine* one. '*Charles's* hat' = the hat *which belongs to Charles*, &c.

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[q] *Juventa*, youth = the time of youth; *juventus* (utis), youth = the time of youth; or, 'the youth' = the young men: *Juventas*, the *goddess* of youth.

Cicero does not use *juventa;* but *Livy* and later writers use juventa for the *time* of youth, juventus for *the youth.* (D.)

* See page 95, note[h].

342 Thus then every participle makes an assertion in an *indirect* manner: it *assumes* it *attributively*, instead of *stating* it predicatively; that is, as a *formal proposition.*

343 Whenever therefore it is convenient to express by a complete sentence the assertion *assumed* by a participle, we may do so, connecting it with the principal sentence by a *relative* pronoun, or a *conjunction* (or conjunctional adverb) of *time*, *cause*, *limitation*, &c.

344 On the other hand, subordinate sentences connected with a principal one by *relative pronouns* or *conjunctions* (such as, *when*, *after*, *if*, *since*, *because*, *although*, &c.) may often be expressed by *participles.*

345 Since the use of the participle is far more extensive in Latin than in English, such sentences must very frequently be translated into Latin by participles. By this construction the Latin gains more compactness and power of compression than the English possesses, but with an occasional *vagueness* from which our language is free[r].

346 When a participle does not refer to a *noun* or *pronoun* already governed or governing in the sentence, it is *put in the ablative* in agreement with its own *noun.*

(*a*) An ablative thus unconnected with the general structure of the clause in which it stands, is called an *ablative absolute.* The noun and partcp. stand to each other (virtually) in the relation of *subject* and *predicate.*

(*β*) In turning a subordinate sentence into the participial construction, if the *nominative* of the subordinate sentence be not *a noun occurring in the principal sentence*, or a *pronoun representing such a noun*, the construction must be the ablative absolute.

347 EXAMPLES.

(1)	Nobody *who considers* this, will hesitate. Nobody *considering* this, will hesitate.	I.
(2) (*abl. abs.*)	Nobody, *if* Caius *considers* this, will escape. Nobody, *Caius considering* this, will escape.	I.
(1)	Alexander, *after he had taken* Tyre, marched on, &c. Alexander, *having taken* Tyre, marched on, &c.	II.
(2) (*abl. abs.*)	The King, when *Alexander had taken* Tyre, retired, &c. The King, *Tyre being taken* by Alexander, retired, &c.	II.

[r] Since in the *attributive* combination no particle of connexion is expressed, its relation to the principal parts of the sentence must be gathered from the general meaning of the author. An instructive example of the possibility of *misconnecting* occurs in a late review of *Tate's Horace* (Quart. Rev. No. CXXIV.). Speaking of the passage,

Causa fuit pater his, qui *macro pauper agello*
Noluit in Flavî ludum me mittere, &c. (Sat. I. 6, 71.)

the reviewer, understanding the meaning to be, BECAUSE *the father's means were slender, he would not send his son to a provincial school, but carried him to Rome*—proceeds to consider, *how* education could be cheaper in the capital than in the country. If the critic had but construed the passage correctly, he would have found no grounds in it for speculating about *foundation schools*, &c. at Rome, but have remained satisfied with the obvious meaning, that, 'THOUGH *the father's means were slender,' he nevertheless would not send his son to a school that was thought good enough for the children of great centurions, &c., but resolved to give him the best education the capital could afford.*

(1) { I desire joys *which will last* for ever.
I desire joys *about-to-last* for ever. } III.
(2) (*abl. abs.*) { I desire heaven, because *its joys will last* for ever.
I desire heaven, its *joys being about-to-last* for ever. }

(1) { We miss many things, though *they stare* us in the face.
We miss many things, *staring* us in the face. } IV.
(2) (*abl. abs.*) { We miss many things, though *some truths stare* us in the face.
We miss many things, *some truths staring* us in the face. }

Vocabulary 49. [Preposition *a, ab, abs.*]

A before consonants; *ab* before vowels and *h*; but also before *all* consonants (Freund), especially *s*, before which it is more common in Cicero than *a*; *abs* hardly ever occurs, except before *te*[s], and never except before *c, qu, t*.

The meanings of *a* are (1) *from*; (2) *by*, governing the *agent* after pass. verbs; (3) *after*; (4) *on* or *at*, of relative position; (5) *on the side* or *part of*; (6) *in point of*; (7) the *office* held.

From a boy, a puero.

Immediately after *the battle*, confestim a prœlio[t].

In front, a fronte: frons, *forehead*. 348

In flank, a latere[u]: latus, *side*.

In the rear, a tergo.

At two miles distance; two miles off, a millibus passuum duobus.

So near home, tam prope a domo.

To make for us, a nobis facere.

To be on our side; to stand on our side, a nobis stare.

To be of a man's party, ab aliquo sentire; sens-.

An amanuensis, a manu servus[v]

Again from the beginning; all over again, ab integro: integer, *whole*.

Exercise 53.

[OBS. A (P) prefixed to a clause, indicates that it is to be translated participially.]

1. Let us oppose the evils [p]that are coming'. 2. Must we spare 349
even [p]those who resist (us)? [No.] 3. We must spare them even [p]though they should resist (us). 4. I must spare [p]those who favour' me and [p]stand on my side. 5. I must not despair [p]if (but a) few' stand on my side. 6. Timotheus increased by (his) many virtues the glory [p]which he had received from his father'. 7. Caius, [p]after he was banished, lived many years at Athens. 8. The father, [p]after his son was banished, lived many years at Carthage. 9. We do not believe[w] a liar, even [p]when he speaks the truth. 10 The father turned back, [p]because he feared *for* his son (231)

[s] In Cicero's time *abs* was generally confined to *account*-books (Or. 47, 158).

[t] *Pugna* is *any* battle, from a *single combat* to the *general engagement* of large armies: *prœlium* is an engagement of *troops*. Döderlein confines the meaning of *prœlium* too much, when he makes it only the 'occasional engagement of *particular divisions* of an army;' e. g. *prœlium Pharsalicum* (*Cic.*), 'illustrissimum est *prœlium* apud Platæas.' (*Nep.*) *Acies*, when used of *a battle*, is a *general engagement*.

[u] *On the flanks* (a lateribus).

[v] So, *ab epistolis*, a secretary: *a rationibus*, a steward *or* accountant.

[w] We believe a liar, *not even*, &c. (ne—quidem).

11. Caius, [p] who was accused of treason, has been acquitted of the capital charge[41]. 12. Why did you turn back so near home? 13. The Gauls attack the Romans in the rear. 14. Ariovistus posted himself at about two miles off. 15. He took Massilia [p] after it had been blockaded two years. 16. A treaty was ratified [p] after the city had been besieged two years. 17. Do not these (arguments) make for us? 18. Scipio immediately after the battle returned to the sea. 19. Are not the Gauls of our party? 20. Almost from a boy he has devoted himself to literature.

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§ 46. The Participle (*continued*).

350 (*a*) The *participle* of the *future in rus* often expresses the *purpose with which a person acts.*

351 (*b*) The *participle in dus* often expresses the *end* or *purpose for which a thing is done.*

(*a*) This is especially the case after *curare* (to *cause* a thing to be done) and verbs of *giving, receiving, sending, undertaking.* In English the *infin. active* is often used where the *infin. passive* would be *allowable,* but *less common.*

(*β*) He gave them the country *to dwell in.*

(*Or*) He gave them the country *to be dwelt in* (by them).

352 Of two connected sentences, one may often be got rid of by turning its verb into a participle.

Of course the *more emphatic* should be retained: for instance, that which is the *effect* rather than that which is the *cause;* that which is the *consequence* rather than that which is the *condition;* that which is *posterior in point of time* rather than that which *precedes it.*

353 It is a peculiarity of the English language, that we use a *present participle* when, though two events are *closely connected,* yet that represented by the participle must be *over* before the other begins.

☞ A *present participle* must be translated by a *perfect participle* (or its substitute, *quum* with *perf.* or *pluperf. subj.*) when the action expressed by it must be *over,* before that expressed by the verb *begins.*

Examples.

354 (*a*) I write *to aid* the student. } I.
(*part.*) I write *going-to-aid* the student (*adjuturus*). }

(*b*) He gave them the country *to dwell in.* } II.
(*part.*) He gave them the country *to-be-dwelt-in* (*habitandum*). }

355 He *apprehended them and* took them to Rome. } III.
(*part.*) He took *them apprehended* to Rome. }

He *took up the bundle* and ran off. } IV.
(*abl. abs.*) *The bundle being taken up,* he ran off. }

(*Eng.*) *Leaping* from his horse, he embraced him.
(*Lat.*) *Having leapt* from his horse, he embraced him.

Vocabulary 50.

To cause to be done; to have a thing done, aliquid faciendum cūrare. 356
To contract to build, aliquid faciendum conducere.
To let a thing out to be built by contract, aliquid faciendum lŏcare.
A sentence, sententia.
To corrupt, corrumpere, rūp-, rupt-.
To learn by heart, ediscere.
To repair, reficere, io; fēc-, fect-.
To pull down, diruere, ru-, rŭt-.
Bridge, pons, pontis, *m.*

Exercise 54.

1. Conon causes the walls [p] which had been pulled down by Lysander[x], [p] to be repaired. 2. He undertook [p] to corrupt Epaminondas with money. 3. For how much will you undertake [p] *to corrupt* Balbus? 4. He had contracted [p] to build a bridge. 5. He gave Cyrus to Harpagus [p] to be killed. 6. Carvilius, when [27] consul, *had let out* the temple (*ædes*[y]) of Fortune (*Fortuna*) [p] *to be built by contract.* 7. I will enquire of Caius, whether he has contracted [p] *to repair* the bridge. 8. We give boys sentences [p] to learn by heart (354, *b*). 9. He has set out for Rome [p] to free his son from *debt.* 10. I cannot but think [18] you corrupted by gold. 11. Forgetting [30] the (54) benefits which he received from Caius, *he took cruel measures* against him. (Begin with *relat. clause;* 30, 31.) 12. He *says* that it is *not* [2] necessary to make haste. 13. There are some who [109] have turned-back home. 357

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§ 47. THE PARTICIPLE (*continued*). THE SUPINE.

358 (*a*) No Latin verb (except the *deponents* and *neuter-passives*) has a participle of the *perfect active.* Hence this participle must be translated by the (passive) *past participle* put absolutely, or by *quum* with the perfect or pluperfect *subjunctive.*

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x G. *Lysandri.*

y *Ædes* and *templum* are both a *temple:* but in the former it is considered as the *one principal building* which is the dwelling-place of the God; in the latter as the *whole temple,* with all its buildings, courts, &c. *Ædes* in the *sing.* has generally the adj. *sacra* with it, or the name of the Deity; *Jovis, Minervæ,* &c.

Fanum is a spot *consecrated* for the erection of a temple by the augurs; and hence the temple itself, considered as a consecrated place, '*a sanctuary.*' *Delubrum* was either the temple itself, as a place of expiation and purification; or, according to others, the part of the temple where the image of the Deity stood; *the shrine.*

Templum is from τέμνω, τέμπω (*cut*), a portion '*cut off*' by the augurs; *delubrum* probably from *de-luo, to wash away:* Döderlein thinks that *fanum* is the German *Bann,* Engl. *ban.*

359 (*b*) An English substantive may often be translated by a participle.

It is very frequently necessary to translate *abstract nouns* expressing a mode of action in this way; as such nouns are comparatively seldom used in Latin.

360 (*c*) So also the *participial substantive* may often be translated not only by the *participle in dus*, but by other participles. This is a common way of translating it when it is under the government of '*without*.'

361 After '*to hear*' and '*to see*' the *present infin. active* must be translated into Latin by the *present participle active*.

362 When the participle of an *abl. absol.* is '*being*,' it is omitted in Latin, and *two substantives*, or a *substantive* and *adjective*, are put together in the *ablative*.

*362 The supine in *um* (*act.*) follows verbs of *motion*: the supine in *u* (virtually, though not really *pass.*) follows a few adjectives (such as *best*, *difficult*, &c.) and the substantives *fas*, *nefas*, &c.

(*a*) The supine in *um* with *ire* means '*to go about to*,' &c. implying *effort* and *exertion*.

363 (*a*) (*Eng.*) Cæsar, *having crossed the Rubicon*, marched to Rome.

(*Lat.*) Cæsar, *the Rubicon being crossed*, marched to Rome.
or, Cæsar, *when he had crossed the Rubicon*, marched to Rome.

(*b*) 1. Tarquinius, *after* his *banishment* from Rome, &c.
Tarquinius, *being banished* from Rome.
2. *After* the *banishment* of Tarquinius, consuls were elected.
(*abl.abs.*) *Tarquinius being banished*, / (*or*) *After Tarquinius banished*, } consuls were elected. } I.
(Tarquinio expulso; *or*, post Tarquinium expulsum.)

(*Eng.*) From the foundation of Rome, / (*Lat.*) *From Rome founded*, } a Româ conditâ. } II.
(*So*, ante Romam conditam, &c.)

(*Eng.*) By *the practice* of virtue, / (*Lat.*) By virtue *practised*, } virtute cultâ.
(Virtute colendâ, *by practising virtue*.)

(*Eng.*) A reward for *having despised* the deity; or, *for contempt* of the deity.
(*Lat.*) A reward *of* (= for) *the deity despised* (*spreti numinis* merces).

(*c*) (*Eng.*) He assists others *without robbing* himself.
(*Lat.*) He assists others, *not robbing* himself (se ipsum non spolians).

(*Eng.*) He goes away *without your perceiving* it.
(*Lat.*) He goes away, *you not perceiving it* (*te non sentiente*).

(*Eng.*) He goes away *without saluting any body*.
(*Lat.*) He goes away, *nobody being saluted* (*nullo* † *salutato*).

(*Eng.*) He condemns him *without hearing* him.
(*Lat.*) He condemns him *unheard* (*inauditum*).

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† With the pass. particip. *nullo* is seldom found: *nullo imposito*, Sall. Jug. 100, 3. *Nemine* is found with it in Tac. (Ann. 16, 27) and *Suet.*

Vocabulary 51.

At the suggestion of the Magi, Magis auctoribus : *auctor*, an adviser. 364
Under your guidance, te duce, *you being our leader*: dux, dŭcis.
In the reign of Herod, Herōde rege *or* regnante[z].
Against the will of Caius, Caio invīto.
In the lifetime of Augustus, Augusto
I have completed the work, opus absolūtum habeo[a].
I plainly see through his design, consilium ejus perspectum habeo.
It can't be said without impiety, nefas est dictu.
It may be said without impiety, fas est dictu.
Hard to find, difficilis inventu.

☞ The English *present part. act.* is generally translated by the Latin *past partic.* when the verb is *deponent*. 365

This arises from the principle given in 353, and from this; that the Romans spoke of a *feeling* as *over*, the moment *it had been felt*; and of a *mental operation* as *over*, the moment it *was performed*; whereas *we* should describe both as *present*; as *now going on*.

Exercise 55.

[Which word for *to light* should be used of a funeral pile? 299, h.]

1. [p] If nature opposes, you will strive to no purpose. 2. Pythagoras came into Italy [p] in the reign of Tarquinius Superbus. 3. [p] After Dion (G. *Dionis*) was killed at Syracuse, Dionysius gained possession of the city. 4. Æneas, [p] after the taking of Troy by the Greeks, came into Italy. 5. The slave, having lighted the funeral pile, cast himself at his master's feet[51]. 6. They returned to Veii [p] without waiting for the army of the Romans. 7. He turned back home [p] without our perceiving it. 8. They could scarcely be restrained from[17] condemning you to death *without hearing you*. 9. He went away without saluting me. 10. At the suggestion of Caius, Balbus pretended to be mad[5]. 11. I am afraid, that I do not[53] see through Balbus's design. 12. The son died [p] after the banishment of his father. 13. He pretends, that he has finished the work. 14. I have now finished the work which I promised to perform[3] (*Invert by* 30). 15. [p] After the taking of Massilia by storm, a league was made (*Express* post). 16. Was (then) man born [p] to drink wine? 17. You have recovered from a severe disease [p] by drinking water. 18. I heard Caius cry out, that it *was all over with* the army. 19. Is virtue hard *to find?* [No.] 20. You will do what shall seem best to be done. 21. Why do you go about to destroy yourself? 22. They sent to Delphi, to consult (*sup.*) what should be done. 366

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[z] If the *reign* were that of a Roman emperor, *imperante* must be used.

[a] From this idiom, which dwells more on the *possession* of the completed action than on its *mere completion*, arose the perfect with '*have*' in our own and other modern languages.

§ 48. Pronouns.

367 (*a*) '*Own*,' when it is to be more strongly expressed than by *meus, tuus, suus*, &c. must be translated by *ipsius* or *ipsorum* (as *one* or *more* are meant) after those pronouns.

368 (*b*) *Self, -selves*, &c. in an oblique case are often translated by *ipse* and a personal pronoun together; the *ipse* being in the *nom.* if the meaning is that *that* agent did it; in the case of the personal pronoun, if the agent's doing it to *himself* is the stronger notion.

369 Properly *sui* relates to the nominative case of its own verb; but it may be used, in a dependent clause, for the nominative of the principal verb, when either the grammar or the sense would prevent its being referred to the verb of its own clause.

370 (*c*) Hence in a *dependent* sentence, that expresses some *thought* or *purpose* of the subject of the principal sentence—

His, him, her, their, denoting the nominative of the principal sentence, should be translated by *sui* or *suus*, whenever (from the *grammar*, or the *obvious sense*) there would be no danger of understanding it to mean the *nominative of its own verb*.

His, him, her, their, denoting the nominative of the principal sentence, must be translated by *ipse*, when there *would be danger* o. understanding *sui* or *suus* to mean the nominative of its own verb.

371 (*d*) *Suus* often refers to an oblique case, especially when *quisque* or *unusquisque* is used.

372 Obs. Nostrûm *and* vestrûm are to be used (not *nostri, vestri*) when '*of us*,' '*of you*' = '*out of us*,' '*out of you*:' that is to say, after *partitives* (including *numerals, comparatives*, and *superlatives* [b]).

373 (*a*) Mea *ipsius* culpa, *My* own *fault*.
Nostra *ipsorum* culpa, *Our* own *fault*.

(*b*) *Me* [c] *ipse* consōlor, *I console* myself.
Se ipsos omnes natūrâ dilĭgunt, *All men naturally love* themselves.

(*c*) Cicero effecerat, ut Q. Curius consilia Catilinæ *sibi* prōderet, *Cicero had induced Q. Curius to betray* to him (Cicero) *the designs of Catiline.*

(It being *obviously absurd* to suppose that Curius was to betray them to *Curius*.)

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b Nostrûm *and* vestrûm are also used when they have *omnium* in agreement: *omnium nostrûm*, &c.

c The cases of the personal pronouns (except *tu* and the *genitives plural*) are sometimes strengthened by *met* to signify '*self*,' with or without *ipse*: *mihimet ipsi, sibimet ipsis, nobismet ipsis, de memet ipso*, &c. *Se* is also doubled into *sese*: for *tumet, tute* is said. Matthiæ says, that Cic. never puts *ipse* in the nom. after this appended *met*.

Persæ, mortuo Alexandro, non alium, qui imperaret *ipsis*, digniorem fuisse confitebantur, *The Persians, after the death of Alexander, confessed that nobody had ever better deserved to rule over them*

(*Qui imperaret* sibi, *might have meant 'a fitter person to govern* himself.')

(*d*) Hannibalem *sui* cives e civitate ejecerunt, *Hannibal was banished by* his *fellow-citizens.*

Vocabulary 52.

To befall; happen, accĭdere[d], cĭd-; *dat.*

To happen; turn out, evĕnire, vēn-, vent-.

To happen, of *fortunate* events, contingere, tĭg-; *dat.*

It was the man's good fortune, huic contigit, ut &c.

To restore liberty to his country, patriam in libertatem vindĭcare.

To defend a thing or person *actually* attacked, defendere, fend-, fens-. 374

To defend a thing or person, *if* and *whenever* it is attacked; *to take under one's protection*, tueri[e].

His own friends or *adherents*, sui, *pl.*

For its own sake, propter sese.

To love each other, inter se amare; *of two or more persons.*

Exercise 56.

[How is '*through*' to be translated, when it expresses the *cause?* (261).]

1. The mind is a part of me. 2. The better part of you is immortal. 3. Let none of us doubt that it is expedient to obey the laws of virtue. 4. Which of you is believed? 5. Many evils befall us by our own fault. 6. Many evils have befallen me through (*abl.*) my own fault. 7. Do not many evils happen to us by our own fault? 8. All men favour themselves. 9. These evils may have happened to us (129(*a*)) through our own fault. 10. It cannot be denied, that the mind is a part of ourselves (*of us*). 11. I will pray Caius to *take* my cause *under his protection.* 12. Ought he not to have commanded himself? 13. *It is not every man who can* command himself. 14. He is an enemy to himself. 15. It cannot be denied *that* he is an enemy to himself. 16. We should 375

[d] *Accidere* and *evenire* are said of *any* occurrences whatever: *contingere, obvenire,* and *obtingere,* only of *fortunate* ones. But *accidentia* are occurrences that *take us by surprise; evenientia* those that are *expected. Accidentia* are represented as the effects of *chance; evenientia* as the results of preceding actions or events; *contingentia* as favours conferred upon us by *good fortune; obtingentia* and *obvenientia* as advantages *falling to our lot.* (D.)

From the use of *contingere* to describe the happening of fortunate occurrences, *accidere* would come to be *generally* used of unfortunate ones.

[e] Neither is in itself stronger than the other: for as the *defendens* shows more *spirit* and *strength* in resisting an actual danger, so the *tuens* shows more *care* and *affection* in endeavouring to prevent an anticipated one. (D.)

practise justice for its own sake. 17. They prayed Artabazus to take their[f] cause under his protection. 18. He was called king by his own adherents. 19. *It was this man's good fortune* to restore liberty to his country. 20. I *fear* that he will *not* be able to restore liberty to his country. 21. They asked to be allowed to take all their property with them. 22. There are some [109] who favour themselves.—23. The boys love both me and each other.

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§ 49. PRONOUNS (*continued*) (Is, hic, iste, ille.)

376 (*a*) *He, she, it; they,* are translated by *is, ea, id,* when they merely stand for a person or thing either *before mentioned* or *about to be described* by a *relative* clause.

'*Is,*' is wholly without emphasis, or the power of *distinguishing* one object from another. 'One of its main duties is to act as a mere antecedent to the relative[g].'

377 When used to distinguish objects, *hic* denotes the nearest, *ille* the most remote, *iste* that which is the nearest to the party addressed.

(*b*) *Iste* may be considered as the demonstrative of the second person = 'that *of yours*,' 'that which is *known* to (or *concerns*) *you*.'

378 From this power of denoting comparative *nearness* and *remoteness* (whether in *space* or *time*), *hic* and *ille* are used 'to discriminate between the different words that form the subject of discourse.' Thus then,

Of two things already mentioned, *hic* relates to the *nearer*, the *latter*; *ille* to the *more remote*, the *former*[h].

'*Hic*, refering to what *immediately precedes*, must occupy a very early, if not the first place in its sentence.'

379 'While *hic* refers to what has just come from the *pen* (or *mouth*), *ille* may be opposed to it in another direction, and introduce some new matter.'

380 So also '*hic* may refer to *what follows*, but it must then descend from its

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[f] *Ipsorum*; for *suam* might mean, they prayed him to support *his own* cause.

[g] '*Is* qui pugnat' means '*the combatant*' or '*a combatant*' (accordingly as he has been mentioned, or not mentioned before): while '*hic* qui pugnat,' '*ille* qui pugnat,' signify respectively '*this* combatant,' '*yonder* combatant.'—Quart. Journ. of Education, vol. iii. 320, which contains an excellent account of these pronouns, from which the passages in inverted commas are taken.

[h] Of the passages where *hic* relates to the more remote word of a sentence, all probably may be explained by one or other of these considerations:

(1) The well known order of the *actual occurrence* or *existence* of the things may be reversed in the sentence. (G.)

(2) *Hic* may denote *what is before our eyes*. (3) Or *hic* may denote '*id de quo potissimum agimus.*' *Ruschig.* ad *Liv.* xxiv. 29. See also *Quart. Journ.* as before.

prominent place at the beginning of the sentence, to occupy one equally emphatic either at, or very near, the end.'

Ille, from relating to the *past*, may denote that *which has long been known*, *whether favorably* or *unfavorably*. 381

(*c*) Here *ille*[i] = *the well known; the famous.*

In *letters*, *iste* relates to the place where *the person addressed* is residing, and to the things that concern him: in *trials*, *iste* denotes the *opposite party*, as long as he is directly addressed; but when the speaker turns to the judges, he may use *hic* to denote the opposite party. (G.) 382

As *ille* may mean '*whom all know*,' so *iste* may mean '*whom you know*,' whether for *good* or not[k]. So also *hic* may mean 'whom *you* or *I* see before us.'

(*d*) *Ille* is used before *quidem*, where *we* use '*it is true*,' '*indeed*,' to make some *partial concession*, to be followed by a '*but*.' 383

(*a*) Dionysius servus meus aufūgit: *is* est in provinciâ tuâ, *Dionysius, a slave of mine, has run away:* he *is in your province.* 384

(*b*) *Ista* civitas, That *state* of yours.

(*c*) Medea *illa*, The famous *Medea.* Magnus *ille* Alexander, The celebrated *Alexander the Great.*

(*d*) Non sine ratione *ille quidem*, sed tamen &c., *Not without reason* it is true, *but yet* &c.

Vocabulary 53.

And that too, et is[l]; isque: et idem, idemque.
Nor that; and that too not, nec is.

That only, is[m] demum: *that at length*, as if the others had been *travelled through* before this was *arrived at.* 385

To know, scire[n].
To know = to be *acquainted* with, novisse, nosse: *perf. of* noscere, *to learn to know; to make acquaintance with.*

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i '*Ille* can never perform the part of a mere antecedent to the relative (=*is*); and the employment of *hic* for this purpose must be confined to those cases where the relative clause precedes (see 30, (*c*)), so that here too it supports its ordinary character of referring to what has just been mentioned.' p. 319.

k In this way *iste* is *often* used to express contempt, but by no means always.

l The writer in the Quart. Journ. of Education doubts the existence of the forms *ii* and *iis*. *Grotefend* gives dat. *eis* (also *iis*): Zumpt (in his eighth edit.) *ii* (*ei*), *iis* (*eis*); adding that the former are the more common, and generally written in MSS. with a single *i*.

m When *is*, *hic*, or *qui*, &c. stands as the *subject* of an *apposition-verb* (150), it generally agrees with the following noun, where we might suppose it to agree with '*thing*.' ["*Ea* demum est vera *felicitas*."]

n *Scire* relates to a *proposition*; if followed by an accusative only, it is a *neut. pronoun* or *nihil*. It expresses actually acquired *knowledge*.

Nosse is to have *become acquainted* with the signs and marks by which a thing may be known: it 'describes therefore knowledge as the result of external or internal *perception*.' (R.) Hence *nosse* is often followed by the accusative of a noun.

To know thoroughly by experience; *to be conversant with*, callēre; *properly*, to be hard, *as a hand becomes by much manual labour; acc.*
To take away, adĭmere[o], *of* good *things*; exĭmere, *of* bad *things*: ĕm-, empt-.
They govern the *dat.* of that *from* which.
To make a beginning with, facere initium a.
Of-a-common kind, vulgaris.

Exercise 57.

386 1. He has killed both his father and his mother; the former by poison, the latter by starvation. 2. What prevents him from making a beginning *with* himself? 3. This* only is true wisdom, to command oneself. 4. What* true wisdom is, the wise only know. 5. Do you know Caius? 6. I will ask what true wisdom is. 7. At how much is *that* state of *yours* to be valued, from which the good and wise have been banished? 8. I doubt whether *this* is true happiness *or not*. 9. I have had an interview with Caius: *he says*, that he has *not* seen the man. 10. Do not take away from me my liberty. 11. That (famous) Plato has taken away from me all fear of death. 12. Apollo admonishes us to become acquainted with ourselves. 13. It is not every one who can[39] know himself. 14. Those good things which can be taken away, are not really good things[p]. 15. Having set my son' at liberty, he has taken away all my[q] care. 16. I have been praised by a good man, it is true (*d*), but (one who is) unskilled in these matters. 17. Christians after death will enjoy a happy life, and *that too* an eternal one. 18. He has always devoted himself to literature, and that too of no[82] common kind.—19. There are some who deny that the boys love each other.

Vocabulary 54.

387 *Also*, may often be translated by *idem*[r].
This, or *that*, as well as some other, et ipse.
Where you are: in your neighbourhood, istic.
Even or *very*, with *that*, ipse: illud ipsum[s], *even that*.
To join battle with; to give battle to, prœlium committere cum.
To your neighbourhood; to where you are, isto *or* istuc[t].
From your neighbourhood; from where you are, istinc.
Proud, superbus.

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[o] *Demitur* quidlibet; *adimuntur* bona; *eximuntur* mala. (D.)

[*] See note [m] in preceding page.

[p] Say: 'are not true good (things).'

[q] Say: 'all care *from me*.'

[r] Nihil est liberale, quod non *idem* justum (which is not *also* just).

[s] 'To justify the use of *ille* (to denote *any* thing, provided it did not *immediately* precede) there must always be an *intermediate* object to which *hic* is applicable.' p. 218.—Not if the remote event be one of *general notoriety*. "Quid T. Albutius? nonne æquissimo animo Athenis exsul philosophabatur? cui tamen *illud ipsum* numquam accidisset si" &c. *De Fin.* v. 108.

[t] Adverbs of motion *to* a place end in *o* or *uc*; of motion *from*, in *inc*, *ndc*.

Exercise 58.

[How must '*I am believed*' be translated? 285.]

1. Those whom we love, we also wish to be happy. 2. Let him who commands others, learn also to command himself. 3. Are (then) liars believed in your neighbourhood? 4. Those who come from your neighbourhood, say that you are proud. 5. It is not becoming for[57] a Christian to be proud. 6. I had already set out to your neighbourhood. 7. Even that would never have befallen me, *in your lifetime*. 8. A Christian may not be proud. 9. Do not join battle. 10. I fear the Romans will *not* be willing to join battle with the Gauls. 11. It cannot be denied *that* justice should be practised for its own sake. 12. It remains, that I should give battle to the Gauls. 13. It follows, that it is a difficult thing to know oneself. 14. I know that in your neighbourhood you both are wise and seem (so). 15. Such[10)] a war was undertaken, *as* Rome had never before seen. 388

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§ 50. PRONOUNS (*continued*). (ON THE TRANSLATION OF 'ANY.')

'*Any*' when all are *excluded* is *quisquam* or *ullus*. 389

'*Any*' when all are *included* is *quivis* [u] or *quilibet*. 390

(*a*) All are *excluded* in sentences that are *really* or *virtually negative;* and after *vix* (*scarcely*), *sine* (*without*) [v].

Sentences that are *virtually* negative (that is, *as good as* negative) are (1) such *questions* as expect the answer '*no*,' and are asked not for *information*, but *assent;* thus, 'can *any* man believe this?' = '*no* man surely can believe this:' (2) *comparative sentences;* 'he was taller than *any* of his friends' = '*none* of his friends was so tall as he.'

(β) All are *included* when '*any*' means '*any you please*,' '*every*.'

(γ) 'Quisquam' is used *without*, 'ullus' generally *with* a substantive. *Ullus* is however used *substantively* in the cases in which *quisquam* is *unusual;* i. e. in the *fem.* of the *nom.*, *acc.*, and *abl. sing.;* and throughout the *plural*. In abl. masc. both *ullo* and *quoquam* occur. *Quisquam* may also be used with designations of *men* (*homo, civis*), &c.

(*b*) '*Any*' after *si, nisi, num, nĕ, quo, quanto*, is the indefinite *quis* or *qui* [w]. 391

(But *aliquis* follows these particles when the '*any*' or '*some*' is *emphatic*.)

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[u] In *quivis* (and *utervis*) a *deliberate* and *thoughtful* choice is supposed, in *quilibet* (and *uterlibet*) a *blind* and *inconsiderate* one.—*Quilibet* generally carries with it some expression of contempt. (D. after *Lachmann*.)

[v] With respect to *sine*, *aliquis* should follow it in a *negative* sentence (in which it is to be considered *positive*), and *ullus* in a *positive* sentence (in which it is to be considered negative). G.

[w] *Si* is also sometimes followed by *ullus* or *quisquam*. The '*any*' is then *very*

392 '*Any*' is translated by *aliquis* or *quispiam* [x], when it means '*some* one or other,' '*some.*'

393 (*d*) The indefinite article '*a*' may sometimes be translated by *quidam, aliquis,* or *quispiam* [y], when '*a certain*' or '*some*' might be substituted for '*a.*'

394 (*e*) *Nescio quis* (the *quis* agreeing with the subst.) is sometimes used for *quidam*, but it generally carries with it some notion of *contempt* or of *indifference* at least.

(*Eng.*) Henry, Charles, *and* John.
(*Lat.*) Henry, Charles, John. *Or*, Henry *and* Charles *and* John.

395 (*a*) Solis candor illustrior est, quam *ullius* ignis, *The brightness of the sun is more intense than that of* any *fire.*

An *quisquam* potest sine perturbatione mentis irasci? *Can* (*then*) any man *be angry without some mental agitation?*

(*b*) Num *quis* irascitur infantibus? *Is* any *body angry with infants?*

(*c*) Quodlĭbet pro patriâ, parentibus, amicis, adire periculum . . oportet, *We ought to encounter* any *danger for our country, our parents, and our friends.*

Mihi *quidvis* sat est, Any thing *is enough for me.*

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emphatic, often implying a doubt of the existence of *any*, but sometimes only an emphatic assertion that *if there be any*, it is *enough*, whereas there really are *several* or *many:* e. g. *si* ulla *mea apud te commendatio valuit, quod scio* multas *plurimum valuisse, hæc ut valeat, rogo* (Cic. pro Mil. 4, 9. So ad Fam. 2, 16, 5). The strict meaning is '*any single,*' '*any, though but one;*' thus it occurs in such passages as *quamdiu* quisquam erit, *qui te audeat defendere, vives.*

Such expressions as 'sine *omni* curâ' for 'sine *ullâ* curâ' are only found in *Plautus* and *Terence*. In *Cicero* 'sine *omni* curâ' would mean 'without *all* (imaginable) care.'

The nom. *masc.* and *neut.* are *quis, quid* when used *substantively; qui, quod* when used *adjectively* (i. e. in agreement). Whether *quæ* or *qua* should be preferred for *fem. sing.* and neut. pl., is a disputed point. The poets use *qua* with *few exceptions.* (Z.) The form *qui* is also used *substantively* in the sing *nom. masc.: si qui, ecqui.* Even *aliqui* (= *aliquis*) is found in a few passages of Cicero.

[x] If '*some*' is emphatic = *some at least,* though but little, or of a *bad quality*, *aliquis* should be used. *Quispiam* is nearly = *aliquis* (at least the *aliquis* in which the *ali* is unaccented): it is *more frequently* used *substantively* than *adjectively* (but *agricŏla quispiam, quæpiam cohors,* &c. are not uncommon): and often used = '*somebody*' in such expressions as *dixerit quispiam,* '*some one will* or *may say.*' According to Krüger it always relates to some *number*. [On *aliquis, quispiam,* in *negative* clauses, see Appendix II.]

[y] When *quidam* expresses '*a*' it implies '*a certain*' one, though it is unnecessary, perhaps impossible, to *name* it: *quispiam* and *aliquis* do not imply an allusion to a *particular* individual.

(*d*) Agricola *quispiam*, Some *husbandman* (any, *or* a, *husbandman*). Pictor *aliquis*, Any, *or* a, *painter*.

(*e*) Prope me hic *nescio quis* loquitur, Some body or other *is talking here near me.*

Vocabulary 55.

Every body, quisque [z]. 396
Every body who; whoever, quisquis: *neut.* quidquid, *every thing that; whatever.*
Whatever; every—that, quicunque [a], quæcunque, quodcunque.
Why? quid?
How? qui?
Somebody = a person of consequence, aliquis.
At once—and, idem—idem [b].
Any one man, quivis unus.
Take care; see that, vide ne.
Rashly; inconsiderately; without sufficient reason, temĕre.
What? quid?
Somehow or other, nescio quomŏdo.

Exercise 59.

1. Can (then) [c] any man govern the seasons? 2. Take care not to be angry with any body without sufficient reason. 3. Take care to do nothing inconsiderately. 4. Can (then) any of you govern the seasons? 5. Hardly any one can govern himself. 6. Every man ought to defend his own′ friends [d]. 7. Will any man hesitate to shed his blood for his country? 8. This might *have* happened to any body. 9. Shall (then) any thing deter me from encountering [21] any danger (whatever) for my country′ and my parents′? 10. Is not any thing enough for Balbus? 11. He is braver than any (390, v) of the Gauls. 12. If any one breaks his word for the sake of his friend, he sins′. 13. Do you (then) believe that any Roman (you please) is braver than any Greek? 14. You may say any thing (you please) here. 15. Whatever things are in the whole (*omnis*) world, *belong* to men. 16. Some are the slaves of glory, others of money. 17. How does it happen that you (*pl.*) do not know this? 18. What! do not all understand this? 19. There are some who believe any body. 397

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[z] *Quisque* is a sort of enclitic, and therefore never stands at the beginning of a sentence in prose, and seldom even in poetry. The corresponding *emphatic* form is *unusquisque*, '*each particular one.*'

[a] *Quicunque* is the adjective form of *quisquis.*

[b] Fuere quidam, qui *iidem* ornate, *iidem* versute dicerent. (Z.)

[c] Though *num* expects the answer '*no*,' it does not imply that the answer '*yes*' cannot possibly be given, as '*an*' does. '*An quisquam*' is therefore more common than '*num* quisquam,' and *stronger* than '*num quis.*'

[d] *Quisque* should immediately *follow* cases of *sui* or *suus*, and numerals (*decimus quisque*, '*every tenth man*').

§ 51. Pronouns (*continued*). On the Prefixes and Affixes of the Interrogatives.

398 (*a*) The syllable *ec* often appears as a *prefix*, and the syllable *nam* as an *affix*, to interrogative pronouns and adverbs.

The *ec* is from *en! em! hem!* a particle calling for attention to what is going to be said. [See note *e*, below; and, on the decl., end of note *w* on p. 110.] '*Nam*' is properly *namely, by name;* so that *quisnam* is, *who by name; name*, or tell me *who*. (*Hartung*.)

The *en* stands alone in *en unquam:* '*En* unquam cuiquam contumeliosius audistis factam injuriam, &c.?' *Ter. Phorm.* ii. 3. *Nam* is appended to *quis quid, ubi, num,* &c.

399 (*b*) '*Always*' after one superlative and before another, may be translated by *quisque,* agreeing with the same substantive that the superlatives agree with.

The *singular* is generally to be used, when a substantive is not to be expressed in Latin.

400 (*a*) *Ecquid*[e] sentitis in quanto contemptu vivatis? *Do you perceive* at all (*or* perchance) *in what contempt you are living?* *Ecqui* pŭdor est? *ecqua* religio? *Is there* any *shame left?* any *religion?* (implying that there *is* or *seems to be none.*) Num *quidnam* novi accidit? *Has* any thing *fresh occurred?*

(*b*) *Optimum quidque* rarissimum est, *The best things are* always *the rarest.*

Altissima quæque flumina minimo sono lābuntur, *The deepest rivers* always *flow with the least sound.*

(*c*) Doctissimus *quisque,* All *the most learned men.*

(*d*) *Aliud alii* natura iter ostendit, *Nature points out one path to one man, another to another.*

Aliud alio fertur, *One thing is borne in one direction, another in another.*

401 (*Eng.*) *One* Balbus. (*Lat.*) A *certain* Balbus. (*Quidam.*)

(*Eng.*) *One* does *one* thing, *another another*[f].
(*Lat.*) *Another* does *another* thing.

Vocabulary 56.

402 *Little*=*but* or *too little,* parum, *with* gen.
A little = some, but not much, paulum *or* paulŭlum.
A considerable quantity; some considerable, aliquantum, *with* gen.
In the mean time, interim.

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[e] *Ec* (=*en*) prefixed to *quis, quid, quando,* &c. puts a question *doubtingly,* but intimates that the answer '*no*' is rather expected. It often gives a tone of *impatience* to the enquiry. In *ecquid* the *quid* = the indef. $\tau \acute{\iota}$, *at all.*

[f] In a sentence of this kind, '*some—one*' must be translated by *alius—alius;* and '*another—another*' be untranslated.

Meanwhile; all that time, interea[g].

Sometimes = *now and then;* approaching, as compared with *nonnunquam*, to the notion of *but seldom*, interdum.

Sometimes, approaching to the notion of *pretty often*, nonnunquam: aliquando[h], *the last being properly*, 'some *time or other*,' and often therefore equivalent to *at last*[i].

Ever, unquam with *negatives; aliquando* when it means '*at some one time, be it when it may:*' *quando* after *si, nisi, nē*, &c. when the *ever* is not emphatic[k]: also in *ecquando*, which is used to imply that the time *never will* come, or at least, that it *seems as if* it *never* would come.

In a different direction; to some other place, alio: 387, t.

From a different direction, aliunde.

Any where = any whither, usquam[l], aliquo, quo: to be used according to the rules for '*any*.' See *Any* in Index.

No where or *whither*, nusquam.

Strength, vires, virium, &c. *In sing.* force; violence; vis, vim, vi.

☞ Rarius *interdum* quam *nonnunquam* ( ) memento.

Exercise 60.

[' *Ever*,' when marked as emphatic by an accent, is to be translated by *ecquando*.

When '*ever*' and '*any*' are marked as emphatic (in other cases), they are *not* to be translated by *quando, quis*.

'*Perchance*,' or '*at all*,' in questions are to be translated by the addition of *quid* to *en* or *num: ecquid, numquid*.

'*A*' emphatic (a') is to be translated by a *pronoun*.]

1. What prevents us from banishing every tenth man? 2. We have lost some considerable time by playing. 3. They *say*, that they shall *never*[2] die. 4. We shall all die some time or other. 5. The best men always (*b*) die with the most resignation. 6. In the mean time one Octavius called upon me at my own house. 403

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g *Interea* refers to an event continuing during the *whole* interval; *interim* to one that occurs at *some time* or *times* within that interval. Hence, as *Döderlein* observes, in *negative* sentences *interea* is the regular word, as the *possibility* and *expectation* of a thing's happening is always of some duration. [Comp. note[7] in Part ii. p. 195.]

h The syllable *ali*, whether as prefix or termination, always denotes *quality*. Thus 'si *aliquis* adest' is 'if there be *any* one present, *be he who or what he may:*' whereas 'si *quisquam* adest' would mean 'if there be *but one* present, no matter whether *more* or not.' (G.)

Aliquando is properly '*at one time*, whether *near* or *far off;*' but as a thing's *once* happening may prove the *possibility* of its *often* happening, *aliquando* is often equivalent to *aliquoties*. But in the golden age it is used by preference of things that *had better happen never*. (D.)

i It gets this meaning from its being implied by the nature of the sentence that *no early time* remains. In this meaning it is often joined with *tandem* (= *tam demum*. D.).

k Hence '*ever*' = at *any* time, is translated by *unquam, aliquando, quando*, or *ecquando*, according as '*any*' would be translated under the same circumstances, by *ullus, aliquis, quis*, or *ecquis*. *Si quis, si quando* are nearly equivalent to *whoever, whenever*.

l *Usquam* is more regularly the '*any where*' of rest; but is used after verbs of motion, as we use '*where*.'

7. None of you called upon me all that time′. 8. There is no one but (44, (2)) is sometimes mistaken. 9. Most′ *of us* are pretty often, all *of us* are sometimes deceived (p. 7. 15, *b*). 10. Which is the wiser, Caius or Balbus? 11. Does any′ man believe liars? 12. In the mean time a′ (393) greater fear seized upon the soldiers. 13. I near that there is a′ greater fear in the city. 14. If you ever return (*shall have returned*) home, you will understand these things. 15. Have you ever′ heard this from any body? [No.] 16. If you are setting out any where, return in the evening. 17. Are you going to set out to some other place? [No where.] 18. Some considerable time has been lost (in) asking my friends. 19. Some persons devote themselves to one thing, others to another. 20. Virtue is not of such [10)] strength *as* to defend herself[15]. 21. Have you perchance two countries? 22. *Let me know* whether I shall ever′ see you. 23. There were some who had two countries. 24. Did you imagine that you should ever′ render an account of your actions?

§ 52. COMPARISON.

404 (*a*) The regular particle of comparison is *quam* (*than*). The things compared will of course be in the *same case*.

(*b*) When the same noun belongs to each member of the comparison, it is omitted in one. In English we express it in the *first* clause, and use the pronoun '*that*' (pl. '*those*') for it in the second. This '*that*' (or '*those*') is not to be translated into Latin.

405 (*b*) Sometimes *quam* is omitted, and the following noun put in the *ablative*[m].

(*α*) As a rule, the *ablative* should not be used in this way, except where the same noun would follow *quam* in the *nominative*. Sometimes however the *ablative*, especially of *pronouns*, is used for the *accusative* after *quam*. In the construction of the *acc.* with *infin.* this would be regular.

(*β*) Moreover, the construction with the *ablative* should not be used, unless the object with which another is compared, actually *possesses the property*[m] in question.

406 (*c*) Comparatives and superlatives are often accompanied by ablatives, expressing *by how much* one thing exceeds or falls short of another.

407 (*d*) The English *the—the* (= *by how much—by so much*) are expressed in Latin by *quanto—tanto; quo—eo* or *hoc*.

A sentence of this kind may also be expressed by *ut quisque* with a superlative, followed by *ita* with another.

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m If I say a person is '*sapientior Caio*,' I ascribe wisdom to *Caius*, though less of it than to any other person. If I say he is 'sapientior *quam Caius*,' I do not necessarily ascribe to Caius any wisdom at all.

'*Somewhat*' and '*too*' with the *positive* are expressed by the *comparative*, when those adverbs are not emphatic. (*g*) And sometimes an *emphatic positive* is expressed by the *comparative*. 408

(*a*) Europa minor est, *quam* Asia, *Europe is less than Asia.* 409

(*b*) Non ego *hac nocte longiorem* vidi, *I have not seen a longer night than this.*

(*c*) *Multo* difficilius, *Much* more difficult.

(*d*) *Eo* minor est arcus, *quo* altior est sol, The higher *the sun is*, the less *is the arc.*

Tanto brevius omne tempus, *quanto* felicius est, The happier *any time is*, the shorter *it is* (i. e. *appears*).

Ut quisque est vir optimus, *ita* difficillime esse alios imprŏbos suspicatur, The better *a man is*, the more difficulty he has *in suspecting that others are wicked.*

(*e*) Romani bella quædam *fortius* quam *felicius* gesserunt, *The Romans carried on some wars with* more courage than success.

Pestilentia *minacior* quam *perniciosior*, A pestilence *more alarming* than (really) *fatal* (or, *alarming rather than* destructive).

(*f*) Prœlium *majus quam pro numero* hostium editur, *A* severer *battle is fought* than could have been expected from the (small) number *of the enemy* (or, *A battle* unusually severe for the number *of the enemy*).

Alexander consedit regiâ sellâ multo excelsiore quam pro habitu corporis, *Alexander sat down on the royal chair, which was* far too high for his stature.

(*g*) Res *graviores* (important). Morbi *graviores* (severe).

Vocabulary 57.

Passionate, iracundus. 410
Angry, iratus.
Considerably more, aliquanto plus. See 402.
Many times as great, multis partibus major.
Are hard to be avoided, or *difficult to avoid*, difficile vitantur.
Hidden, occultus, *part. of* occŭlere.
Snares, insidiæ.
Frequent, crēber, bra; frĕquens[n].
Loquacious, loquax, acis.
Old age, senectūs, ūtis.
Difference, distantia.
Worse, pejor: *less good than*, dete-

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[n] *Creber* denotes *close* and *crowded succession*, and *often* implies *censure*: *frequens* denotes a *plentiful supply*, and rather as an epithet of *praise*.

Frequens is also used of a place '*much resorted to*,' and a '*full*' senate-house: in which sense *creber* is not used, but *celeber*, which is related to it as καλύπτω to κρύπτω. (D.)

(Words by which superlatives are strengthened.)

As shortly as possible, quam[o] brevissime.

Extremely flourishing in resources, longe opulentissimus.

Far; by far, multo.

The very least, vel minimus.

The most unjust possible, or *in the world*, vel iniquissimus.

(*Eng.*) He is too proud to be a slave.
(*Lat.*) He is *prouder than that he should be* a slave.
(Quam ut mancipium sit, *or* possit esse.)

(*Eng.*) I took the *greatest* pains *I could*.
(*Lat.*) I took pains (as great) as[p] *the greatest* I could (*quam*).

(*Eng.*) As great a difference as there can possibly be.
(*Lat.*) A difference *as great-as the greatest* can be.
(*Quanta maxima potest* esse distantia.)

Exercise 61.

411 1. That report was frequent rather than certain (*e*). 2. The better a man is, with the more resignation will he die. 3. Caius is too wise to be deceived by his slave. 4. The most hidden dangers are *always* the most difficult to avoid. 5. The more hidden a danger is, the more difficulty is there in avoiding it[93]. 6. The more passionate a man is, the more difficulty has he[93] in commanding himself. 7. He is too angry to be able to command himself. 8. I prefer the most unjust peace *in the world* to the justest war. 9. Saguntum was an extremely flourishing state. 10. I will say as shortly as possible, what it seems to me should be done[67]. 11. They perceive the very least things. 12. They worship Libera, whom they also[86] call Proserpina. 13. I will strive to do good to as many as possible. 14. I have accomplished the longest journey I possibly could. 15. I have finished the business with the greatest care I possibly could. 16. In important matters, there is need of deliberation[30]. 17. Old age is by nature somewhat (408) loquacious. 18. We have lost considerably more gold than you. 19. *It is an allowed fact*, that the sun is *many times as great* as the earth. 20. There is the greatest possible difference of character between them.

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§ 53. Remarks on some of the Tenses.

412 The *perfect definite* (perf. with '*have*') is virtually a *present* tense, being used of an action *begun* at some past time, and carried on *up to*, or *nearly up to* the present moment. Hence, as we have seen (40, *c*), it may be followed by the *present* or *perfect* subjunctive[q].

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o *Potest, possunt*, &c. may be inserted after *quam*. 'Aves nidos quam *possunt* mollissime substernunt' = *tam molliter*, quam possunt mollissime. (G.)

p *Quam maximas potui* copias = *tantas*, quam maximas. (G.)

q Nevertheless the Roman ear was so accustomed to the *imperf. subj.* after

(*a*) To express, '*I have been doing a thing for* a long time,' the Romans said 413
'*I am doing it* for a long time already.'

(Jam pridem cupio, *I have long been desiring*.)

In animated narrative, the *past* is often described by the *present*. 414

(*b*) The present when thus used (*præsens historicum*) may be followed either by the *present subj*. (according to the general rule for the sequence of tenses) or by the *imperfect subj*. (as being itself *virtually* a past tense). The *imperfect* is, on the whole, the more common. (Z.)

(*c*) A *present* tense after *relatives*, or '*when*,' '*if*,' '*as long as*,' 415
'*before*,' &c. is generally to be translated by a *future*, when the action expressed by it is still *future*.

The action is generally still future, when the verb in the principal clause is in a *future* tense or the *imperative* mood[r].

If one action must be *completed* before the other begins, the *future perfect* should be used. In this case the *perfect definite* is sometimes (by no means *always*) used in English[s].

(1) (*Eng.*) Whensoever I *take*[t] my journey into Spain, I *will* come to you. 416
(*Lat.*) Whensoever I *shall take* my journey, &c.

(2) (*Eng.*) When I *have performed* this, I *will come*, &c. (Rom. xv. 28)
(*Lat.*) When I *shall have performed* this, I *will come*, &c.

(3) (*Eng.*) When he *is come* (perf. def.), he *will tell* us, &c. (John iv. 5.)
(*Lat.*) When *he shall have come*, he *will tell* us, &c.

(4) (*Eng.*) (Saying) they *would* neither *eat* nor *drink* till they *had killed* Paul (Acts xxiii. 12).
(*Lat.*) (Saying) they *would* neither *eat* nor *drink* till they *should have killed* Paul.

(5) (*Eng.*) As soon as they *hear* of me, they *shall obey* me (2 Sam. xxii. 45).
(*Lat.*) As soon as they *shall hear* of me, they *shall obey* me :
(*or*) As soon as they *shall have heard*, &c.

the *perf.* that they used is (even where the *perf.* is plainly equivalent to our perfect with '*have*'), provided 'the action could be conceived as one advancing gradually to its completion.' (Z.) 'Diu *dubitavi* (*have long doubted*) num melius *sit*,' &c. would sound strange to Roman ears : they preferred 'num melius *esset*,' even when they did not *narrate*, but were only stating the *result*. (K.)

[r] The subjunctive present *used imperatively*, is virtually an *imperative*.

[s] The Roman, viewing the future action or event from *his present*, marked its *futurity*, and, if necessary, its *completion :* the Englishman removes himself to the '*when*' spoken of, and contemplates it as a state *then existing*. The Roman considered it *relatively :* the Englishman considers it *absolutely*. There are some constructions, in which *the completion* of the action is not marked, even in Latin ; for instance, in the use of the *imperfect subjunctive* in marking the relative time of a *wish, request*, or *question :* e.g. 'He answered *when he was asked :*' *quum interrogaretur*,' not *interrogatus esset*, though the question must be completed before the answer is given.

[t] Even in Latin, the *present* (after *si*) is sometimes used, as in English, in connexion with a *future ;* but only when it is to intimate that the *future event* depends upon some *present circumstance*, or *resolution*. Examples are : '*Perfi-*

417 (*d*) '*Should,*' '*would,*' '*could,*' &c. when used to soften an assertion by throwing into it an expression of *doubtfulness*, are generally to be translated by putting the verb in the *present* or *perf.* of the *subjunctive.*

α) In this idiom the *perfect* does not appear to bear any reference to the *completion* of the action. See 428, note*.

β) (*e*) *Vĕlim, nōlim, mālim,* are often used in this manner, and often in connexion with the verb in the *subjunctive* governed by '*ut*' omitted.

418 (*f*) After *ut* a *consequence* (but not a *purpose*) is often put in the *perf.* subj., instead of the *imperf.*, after a past tense.

α) This occurs very frequently in Cornelius Nepos. The use of the *perf.* gives more *prominence* and *independence* to the *consequence.* (K.)

β) The IMP. SUBJ. marks (1) something past, (2) something *contemporary* with another in past time, (3) something contemporary and *continuing.*

γ) The PERF. SUBJ. is either the subj. of the *aorist* ('wrote') or of the *præteritum in præsenti* (or *perf. definite,* 'have written'). (K.)

419 (*a*) Jam pridem (*or* jamprīdem) cupio, *I* have *long desired.*

Vocat me alio *jam dudum* (or *jamdūdum*) tacita vestra exspectatio, *Your silent expectation* has for some time been calling *me to another point.*

Copiæ quas *diu comparabant, Forces which they* had long been collecting.

(*b*) Subito *edicunt* Consules, ut ad suum vestītum Senatores *redirent, The Consuls suddenly* publish (=published) an edict, *that the Senators* should return *to their usual dress.*

(*c*) Quum Tullius rure *redierit, mittam* eum ad te, *When Tullius* returns *from the country,* I will send *him to you.* Facito hoc, ubi *voles, Do this when you* please.

Si te *rogavero* aliquid, nonne respondebis? *If I* put any question *to you, will you not answer?*

(*d*) Hoc sine ullâ dubitatione *confirmaverim* [u], I would assert *this without any hesitation.*

(*e*) De me sic *velim judices,* I would wish you to judge *thus of me.*

Nolim factum, *I could wish it not to be done.* (*Nollem* [v] factum, *I could wish it* had not been done.)

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victur bellum, si non *urgemus* obsessos,' &c. *Liv.* v. 4. 'Si *vincimus,* omnia nobis tuta, &c. . . . . *patebunt.*' *Sall.* 58, 9. (G.) On the *subj. pres.* after *si,* see 435 (*b*).

u The *perf. subjunctive* used in this manner to withhold a possitive assertion, occurs in *negative* sentences oftener than in positive ones. (G.) See 428, note*.

v When a *conceived case* is to be expressed with the intimation that the *fact corresponds* to it, or *may* so correspond, the *pres.* and *perf.* of the *subj.* are used: but when it is to be intimated that the fact *does not* or *cannot* correspond to it, the *imperf.* or *pluperf. subj.* must be used. (Z.)

(*f*) Quo factum est, *ut* plus, quam collēgæ, Miltiades *valuerit*, *The consequence of which was, that Miltiades had more influence than his colleagues.*

Vocabulary 58.

420 *For some time*, dūdum *or* jamdūdum; *applied to* short *preceding periods*; *an* hour *or* few hours: less, *generally*, *than a* day.

Long; for a long time, diu, *or* jamdiu[w]; of an action continued, suspended, or not occurring, *through the whole period.*

Long ago, prīdem *or* jamprīdem; *referring to a past* point *of time; not, like* diu, *to a past* period *of time.*

To desire, cupere[x], io, 150; *this is of the* inward feeling: optare *is*, to desire = to express *a wish for.*

To long, avēre *of a restless, impatient*, gestire *of a* delighted, joyous *longing.*

Not above two or three times, bis terve.

Two or three times; several times, bis terque.

[The preposition *Ad.*]

(1) *To*; (2) *at*; (3) *up to, until*; *to the amount of*; (4) *for*, &c.

To a man, ad unum.

To extreme old age, ad summam senectutem.

He is nothing *to* = compared to him, ad eum nihil est.

For a time, ad tempus: *also* 'at the proper time.'

As many as two hundred, ad ducentos.

Word for word, ad verbum.

At most, ad summum, *or* summum *only.*

At least, ad minimum; minimum.

At last, ad extremum.

(*a*) (*Eng.*) They *do* nothing *but* laugh.
(*Lat.*) They nothing else than laugh (nihil aliud *quam* rident: *faciunt* omitted).

Exercise 62.

[By what verb should *to take away* a *bad* thing be translated ?]

1. I have for some time been desiring to take away from you *that* care *of yours.* 2. I have long desired to call upon Caius. 3. When I have had an interview with Caius, I will set out home. 4. All to a man were slaughtered by the Gauls. 5. [p] After his soldiers had been slain to a man, he himself returned to Rome. 6. [p] Having taken Marseilles by storm[77], he returned home. 7. I am 421

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[w] But *pridem* and *diu* are often interchanged, though only in constructions where the notions of *duration* or of a distant *point of beginning* (respectively) may easily be implied, though the exact word would require *duration* rather than a *point*, or a *point* rather than *duration.*

In '*jampridem cupio*,' &c. the notion of *continuance* is plainly *implied*: in the corresponding English construction we have it *expressed.*

Dudum = *diu-dum* (where *dum* restricts the meaning as in vix*dum*, non*dum*): *pridem* = πρὶν δή (*Hartung*) or πρὶν δήν. (D.)

[x] *Velle, cupere*, denote the *inward feeling.*

Optare, expetere, denote the *expression* of that feeling.

Velle and *optare* denote, respectively, the *calm* feeling and its expression; *cupere* and *expetere* the *eager, excited* feeling and its expression. *Avēre* expresses a *restless, impatient longing*; *gestire* a *delighted anticipation.* (D.)

longing[p] to take Marseilles, and *obtain a triumph for a victory over the Gauls*. 8. He was whipt with rods several times. 9. He was whipt with rods two′ or three′ times′ at most. 10. There is no doubt *that* Caius is nothing (compared) to Balbus. 11. Time is wanting [p]for finishing that business (of yours). 12. I would wish you to pardon me. 13. Caius to extreme old age *learnt something additional*[y] every day. 14. At last all held their tongues. 15. I am longing to return thanks to Caius. 16. It cannot be denied that death is a rest from labours[54]. 17. Do we not give boys sentences *to learn by heart*[75]? 18. He gives boys the longest sentences he can[95] to be learnt by heart, word for word. 19. They *do* nothing but cry out, that it is all over with Cæsar's army. 20. His industry was *such*[10)], *that* (418) he *learnt* something additional every day.

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§ 54. Remarks on some of the Tenses (*continued*).

422 (*a*) The *second person* of the *perfect subjunctive* is used as an imperative in *prohibitions* (with *ne, neve, ne quid, nihil,* &c.).

When the prohibition is directed to a *particular person*, this form is always to be preferred, in prose, to *ne*, &c. with *present* subj.

423 (*b*) The future is sometimes used, as in *English*, for the *imperative;* in other words, we sometimes express a wish that a person *should act* in a particular way, in the form of an assertion that he *will* so act.

424 (*c*) *Questions* that do not ask for information, but for *assent*, are to be translated into Latin by the *present* or *imperfect* of the *subjunctive*, according as a present or past time is referred to.

The object of such questions, which may be called '*rhetorical questions*' or '*questions of appeal*,' is, to excite the *same emotion* or produce the *same conviction* in the minds of the persons addressed, that the speaker himself feels or pretends to feel. If they are *negative* in form, the answer or expression of assent will be *affirmative ;* and conversely, if not.

425 These '*questions of appeal*' (which usually express *perplexity* or some *emotion*) may be asked by auxiliary verbs in English in various ways: the thing to be considered is, 'does the question require an *answer for information*, or *mere assent* (or *sympathy*)?'

a. [Forms of '*questions of appeal*' in English.] (1) With Pres. Subj. *What shall I do?* (when asked in perplexity, implying that *nothing satisfactory* can well be done.) *What am I to do? What can I do? Why should I relate this?* (Ans. *You need not.*) (2) With Imperf. Subj. *What was I to do? What should I have done? What ought I to have done?*

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y Addiscebat aliquid.

(1) (*Eng.*) He *taught* the children of the principal men. 426
(*Lat.*) Principium liberos *erudiebat.* (Imperf. expresses a state *continued* or an action *often repeated* in a *past* space of time.)

(2) (*Eng.*) You *would have* thought. You *would have* believed.
(*Lat.*) Putares. Crederes.

(3) (*Eng.*) I remember *reading* that (or, *to have read* that).
(*Lat.*) I remember *to read* that (*legere*[z] memini).

(4) (*Eng.*) It *would be* tedious, endless, &c.
(*Lat.*) It *is* tedious, endless, &c. (longum, infinitum, *est*).

(5) (*Eng.*) It *would have been* better.
(*Lat.*) It *was* better (utilius *fuit*[a]). So satius, par, idoneum, &c. *fuit.*

(*a*) Quod dubitas, ne *feceris*, *What you have doubts about*, don't do. Nihil *timueris*, *Fear nothing.* 427

(*b*) Si quid acciderit novi, *facies* ut sciam, *If any thing new happens*, you will let *me know* (= let me know).
Quis neget, &c.? *Who can deny . . . .?*

(*c*) Quid faciam? *What am I to do? What can I* (or *shall I*) *do?* Quid facerem? *What was I to do? What ought I to have done? What should I have done?*

Vocabulary 59.

A banquet; an entertainment, convivium[b].
If I may say so without offence, pace tuâ dixerim.
Under favour, bonâ tuâ veniâ.
A favour; pardon, venia.
To pardon, spoken of a superior, veniam dare[c]; *also*, '*to grant a* permission.'
To ask pardon for a fault, delicti[d] veniam petere; petīv-, petīt-. 428
Look to that yourself, id ipse vidĕris: *or* tu vidĕris.
Let fortune look to, or *see to, it*, fortuna viderit.
I can scarcely believe, vix crediderim *.

[Preposition Adversum *or* Adversus.]

Adversus, *or* adversum, corresponds almost exactly with our AGAINST in all its uses; but has besides the meanings *over-against* (= opposite) and *towards*.

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[z] But the inf. perf. follows *memini*, &c. when the speaker does not carry himself back, as it were, having himself *seen*, *heard*, &c. what he describes.

[a] *Erat* or *fuerat* must be used, if the *time* requires those tenses: and the *infin. pres.* follows these expressions. See 130.

[b] *Epulæ* is the most general notion, a *meal*, whether frugal or sumptuous, with only the members of the family or with guests, public or private: *convivium* is a meal with *guests*, a dinner-party: *dapes* a *religious* banquet, a banquet after a *sacrifice; epulum* a banquet in honour of some person, or on some festive occasion; *comissatio* a *riotous* party, a *drinking bout.* (D.)

[c] The *ignoscens* pardons from his heart, forgives and forgets; the *veniam dans* passes over as a *favour* what he might justly resent or punish. The friend or equal *ignoscit:* the superior or more powerful person *veniam dat.* (D.)

[d] *Döderlein* thinks that *delictum* is not *a sin of omission* as is generally thought, but that it has the same extent of meaning as *peccatum;* both expressing sins against *prudence* as well as those against *morality; errours* as well as *sins.*

* *Vix crediderim* = *vix credam* = *vix credo.* But this *perf. subj.* does not always stand for the *present indic.*, but sometimes for the *perf.* 'Tum vero ego nequidquam Capitolium *servaverim*' = *servavi.* (K.)

Exercise 63.

[Translate, '*I am pardoned.*']

429 1. Who *can* deny that a banquet is preparing[e]? 2. There is no one but wishes that a banquet should[3)] be prepared. 3. You *would have thought* that a banquet was prepared. 4. What was I to do? —the banquet had been long preparing. 5. The latter says that a banquet is preparing: the former denies (it). 6. He *taught* the boys *to play on the lyre.* 7. Do not prepare a banquet. 8. It *would be* tedious (426) to relate all the evils that have happened to us by our *own* fault. 9. Under favour I would say, my brother, *that* opinion *of yours* is[f] very often' (p. 6. 6) prejudicial. 10. Are they too to be pardoned? 11. It cannot be denied that they have *several times* asked pardon for their fault. 12. Let fortune see to this, since we may not use reason and counsel. 13. I remember their *charging* Caius *with immorality.* 14. I can scarcely believe that these things are contrary to *each other.* 15. They published an edict that *no one*[14] should be *capitally* condemned *without being heard.* 16. Justice is piety towards the gods. 17. Would it not have been better, not to *have* concealed those things from your father? 18. They *do* nothing but mock the poor (420, *a*). 19. There are some who perceive the *very* least things. 20. Do not fear any battle.

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[e] In English we have no *present* or *imperf. passive*, except in a few verbs that form these tenses with what is *in form* the *present participle* of the *active* voice, but is probably the *participial substantive*, which used to be governed by the preposition '*on*,' or '*an*,' shortened into '*a*.' Thus 'the ark was *a preparing*' (1 Pet. iii. 20). 'Forty and six years was this temple *in building*' (John ii. 20).
'Eng. Gram. for Class. Schools,' 163, p. 47.

There is no trusting the *mere look* of a form, as the following table will show:—

(1) He . . .	*is coming*	(pres. act.)
(2) The house .	*is building* . . .	(pres. pass.)
(3) This . . .	*is asking* (too much)	('is,' *with* the participial substantive.)
(1) He . . .	*is come* . . .	(perf. act.)
(2) The house .	*is built* . . .	(perf. pass.)
(3) He . . .	*is loved* (by all) .	(pres. pass.)

'Eng. Gram. for Class. Schools,' p. 54.

[f] Indic.: pace tuâ dixerim, &c. being only parenthetical insertions.

§ 55. On the principal kinds of Conditional Propositions.

Introductory Remarks.] In *conditional* (or *hypothetical*) propositions, the clause with '*if*' is the *condition* or *conditional clause*; the other, the *consequence* or *consequent clause*. 430

Sometimes the consequence is expressed in the indicative mood, no *doubt* being intimated as to the *existence* or *non-existence* of the condition. 431

('If this *is* A, that *is* B.')

Here we have '*possibility* or *simple supposition*, without any expression of *uncertainty*.'

Sometimes, however, though the consequence is expressed in the indicative, uncertainty *is* expressed as to the existence or not of the condition: it being implied however, that this uncertainty will probably be removed. 432

('*If I have* any thing, *I will give it* you;' and I will see whether I have or not.)

Here we have *uncertainty* with the prospect of decision.

Sometimes the consequence is itself expressed in a *conditional* form: and then the condition is merely contemplated as a *conceivable case*, but no hint is given as to its being likely *actually to occur* or *not*. 433

('If you *were to do* this, you would greatly *oblige* me.')

Here we have (according to *Hermann* and *Buttmann*) '*uncertainty* without any such accessory notion as the prospect of decision.'

Lastly, the consequence may express what *would be doing*, or *would have been done*, if a condition *that is actually unrealized* had been realized *just now*, or at some *past* time. 434

'If I had it, I would now give it to you' (but I *have it not*).

'If I had had it, I would have given it you' (but I *had it not*).

(Forms of Conditional Propositions.)

(*a*) Si quid *habet, dat*[g], *If he* has *any thing*, he gives *it*. 435

(*b*) Si quid *habeat, dabit, If he* has [= should have] *any thing, he* will give *it*.

(*c*) Si quid *haberet, daret*[h], *If he* should have [*or*, were to have] *any thing, he* would give *it*.

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g Also si quid *habebit, dabit*, &c. See note [1] in next page, and 415.

h On this, see 445. It is, to say the least, very uncommon to find a proposition of this form, from which the notion of the *possible realization* of the condition is not excluded. See *Zumpt's* opinion, 419, v.

Kühner says, 'si hoc *dicas*'= ἐὰν τοῦτο λέγῃς and εἰ τοῦτο λέγοις: sometimes, however, the last relation is expressed as in Greek, 'si hoc *diceretur*, vere *diceretur*.' Vol. ii. p. 546.

The same form of proposition is used in a different way, when the *imp. subj* (= the Greek *optat.*) is used to express something *frequently occurring in past time*.

'Cæsar—Si *peteret* per amicitiam patris atque suam, non
Quidquam *proficeret*.'
Hor. Sat. i. 3, 4. (See *Heindorf* ad loc.)

(*d*)	(1) Si quid *haberet, daret*	*If he* had *any thing, he* would give *it.*
	(2) Si quid *habuisset, dedisset*	*If he* had had *any thing, he* would have given *it.*

436 Here we see that the forms (*c*) and (*d*) (1) coincide. The form (*c*) means 'if at any time he *were to have* any thing, he would give it:' but such a sentence, though not *necessarily* intimating the impossibility of this case occurring, of course *does imply* that it *has not* occurred. It thus runs very near to the meaning of (*d*) (1), which, besides implying that it *has not*, implies that it *will not* occur.

These two cases are not distinguished in Latin: the *context*, or our *previous knowledge*, must determine whether the case is contemplated as *possible* or *not*.

437 (*a*) *Possibility*, or *simple supposition*, without any expression of *uncertainty:* the *indicative* in both clauses.

(*b*) *Uncertainty* with the prospect of *decision:* '*si*' with the *subjunctive present* (or perfect); the *indicative*, commonly the future [1], in the consequence.

(*c*) *Uncertainty* without any such *accessory notion* as the prospect of *decision:* the *imperfect subjunctive* clauses.

(*d*) *Impossibility*, or belief that the thing is *not so:* the *subjunctive* in both clauses, the *imperfect* for *present* time, and a *continuing consequence:* the *pluperfect* for *past* time.

438 But the *consequence* may refer to *present*, the *condition* to *past* time; or *vice versâ.*

'If I *had received* a letter (*accepissem*), I *would* now *read* it (*recitarem*).'

'If I at this time *wanted* any thing (opus *esset*), I *would have come* (*venissem*) myself.'

439 Since, 'I *would give it you* (now), if I had it (now)' comes to the same thing as 'I *would have given* it to you, if I *had had* any,' the *imperfect subjunctive* in the *consequence* may often be translated by the forms '*would have*' (*could* or *should have*), when it is implied that the condition will not be realized. The *imperf. subj.* in the *condition* will then be translated by the *pluperf. indicative.*

440 (*d*) When the form '*would have*' is in the consequence, the *pluperfect* in the condition must be in the *subjunctive* in Latin.

441 With the *imperfect* and *pluperfect* '*si*' nearly always governs the subjunctive.

442 When *si* is found with the *indicative* of these tenses, the *fact is assumed.* The most common case of this kind is with *si quis* or *quid*, which is little more than *whoever, whatever. Si* turbidas res sapienter *ferebas* [as you *really* did], tranquilliora læte feres.—Stomachabatur senex, *si quid* asperius *dixeram.*

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[1] The imperative may stand in the consequence. Of course the *perf.* or *future*, both the *simple* and the *periphrastic future*, may stand in either clause, or both: si illud mihi beneficium *tribuetur* (or *tributum erit* or *fuerit*), magnopere *gaudebo.* See 415. In the second class, *tributum sit*, or *fuerit*, from *fuerim.*

Vocabulary 60.

Happy, beatus[k].
Much less, nēdum[l]: *generally after* a negative: *if a verb follows, it must be in the* subj.
Not to say, ne dicam; *of what* might *probably* be said *with truth.*
I do not say, non dico.
I will not say, non dicam.
All, omnes: *all together*, cuncti, universi[m]. 443
Cautious, cautus.
All taken one by one; each of them singly, singuli.
For instance, verbi causâ.
To rise, orior, ortus. See p. 5, note 8.
The Dog-star, Canicula.

(*Eng.*) No painter.
(*Lat.*) Nemo pictor.
(*Eng.*) This does *not at all* terrify me.
(*Lat.*) This terrifies me *nothing*.

Exercise 64.

[*Obs.* 'If he *were to*,' &c. = 'if he *should*,' &c.]

1. If a happy life can be lost′, it cannot be happy′. 2. He who 444 does not defend a friend, if he can, sins′. 3. If all things are brought about[n] by fate, nothing can admonish us *to be* more cautious. 4. Peleus, if he were to hear it, would lift up his hands. 5. Peleus, if he heard it (*but he has not*), would lift up his hands. 6. If any one were to do this, he would *lay the king under a great obligation*. 7. If any man had done this, he would have laid the king under a great obligation. 8. Even Cæsar could not have done this; much less can you (*note* l). 9. The boy should be admonished, *that* he may show himself *the* more cautious (63, *b*). 10. All the wisest men[92] are aware that the interest of each and of all is the same′. 11. I can scarcely think him equal to *all of them taken one by one*, much less to *all of them together*. 12. If you are equal to them all-together, you will easily conquer them all-taken-one-by-one.

[k] *Faustus* and *prosper* are said of *things* only, not of *persons*. 'That which is *prosperum* merely satisfies the hopes and wishes of men, like '*wished for*,' '*desired*:' the *faustum* refers more to the *graciousness* of the gods: the *fortunatus* is a lucky person: the *beatus* feels himself happy (as he *is*) and is contented.' (D.) *Felix* expresses both that which *is*, and that which *makes* happy (*beatus*, only what *is* '*happy*'); and relates principally 'to the obtaining, possessing, or enjoying, *external* goods, and supposes a man's *own co-operation*.' This latter circumstance distinguishes it from *fortunatus*, which also relates more to *particular events*.

[l] *Nedum* is sometimes followed by *ut*: *nedum ut* ulla vis fieret. *Liv.* iii. 14.

[m] *Cuncti* (opposed to *dispersi*), '*all* actually *united*;' *universi* (opposed to *singuli* or *unusquisque*), 'all taken together.'

As meaning '*all*,' 'the *whole*,' in the sing., *totus* represents the thing as *originally* 'a *whole*:' *omnis*, *cunctus*, *universus*, all represent it as *originally* made up of *certain parts*, of which the aggregate is taken. (D.)

[n] Fiunt.

13. If Fabius, for instance, was born[p] at the rising of the dog-star, he will not die in the sea. 14. He is not equal[o] to them all taken one by one, not to say to them all together. 15. He is equal to them all taken one by one, I do not say to them all together. 16. No painter would say this (*perf. subj.*). 17. Know that I do *not* fear these things *at all.* 18. There were some[109] who did not fear these things at all.

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§ 56. Conditional Propositions (*continued*).

445 (*a*) Such conditional sentences as would in English have *were to —*, *should*, or *would*, in both clauses, often take the verbs of *both clauses* in the *subjunctive present.*

a. The conditional clause is here *a contemplated possibility* (resembling, in this, the third class; *si haberet, daret*); but the thing contemplated is contemplated as occurring *now*, and therefore often agrees with the second class (si *habeam*, dabo), in implying a prospect of decision.

Hence, if a contemplated case is contemplated as *occurring now*, or considered *simply without any reference to time*, the *present* subjunctive should be preferred to the *imperfect:* and when the possibility of its occurring now is to be *strongly intimated*, the present is the only proper form.

(1) Tu si hic *sis*, aliter *sentias*.
If you were here, you would think differently.

(2) Tu si hic *esses*, aliter *sentires*.
If you were here (which you neither *are* nor *will* be), *you would think differently:*
(*or*) If you *had been* here, you *would have thought* differently.

β. From the ambiguity of the form '*si quid haberet, daret*,' the subj. *pres.* should probably be preferred, whenever it is not intended to intimate that the condition is *improbable* or *impossible*. The *pres.* subj. may be used of suppositions *really* impossible, if it is not the speaker's object to intimate this: 'Si *exsistat* hodie ab inferis Lycurgus, *gaudeat*,' &c. *Liv.* 39, 37.

446 The three conditional tenses of the *subjunctive*, are *scriberem*, *scripsissem*, and *scripturus essem*.

447 'Scripsissem' *and* 'scripturus essem' are both used to express our '*would have* written.' But '*scripsissem*' intimates that the thing *would certainly have happened:* scripturus essem, that it *would probably have happened*, because it was so *intended* or *arranged*.

(*b*) Thus in: '*he would have slept* (= he *intended to have slept*, and therefore we may suppose *would have slept*) there, if he had gone on,' *he would have slept* should be translated by the *part. in rus* with *esset*[p].

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[o] Impar est.

[p] So also in the third class, '*si* quid *haberet, daturus esset*' is correct, where

But the *indicative* (*erat*, *fuit*) is far more common, when the intention is to be *positively expressed*. Hence *scripturus fuit* makes a nearer approach to a positive statement than *scripturus fuisset*. The same remarks hold good of the passive voice: i. e. *scribendum fuit* is more common than *scribendum fuisset*.

(*c*) The *imperfect* and *pluperfect* of the *indicative* are often used instead of the same tenses of the subjunctive, in the consequent clause. (It is then better to let the *consequent* precede the *conditional* clause.) 448

(*d*) The particle *si* is occasionally omitted; the verb of the conditional clause should then begin the sentence. 449

(*a*) In quo si tantum eum prudentem *dicam*, minus quam debeam *prædicem*, *In which* if I were *only* to call *him prudent*, I should commend *him less highly than I ought*. 450

(*b*) Conclave, ubi *erat mansurus*, si ire perrexisset, *The chamber*, in *which he* would have lodged, *if* he had continued *his journey*. Si Cn. Pompeius privatus esset hoc tempore, tamen *erat mittendus*, *If Pompey were now a private individual*, *he would nevertheless be the person who ought* to be sent [or, *if Pompey* had now been (439) *a private individual*, *he* would *nevertheless* have been the person to be sent].

(*c*) *Perieram*, nisi tu *accurrisses*[q], I had perished (= *should have perished*) *if you had not run to my assistance*.

(*d*) *Dedisses* huic animo par corpus, *fecisset*, quod optabat, Had you given *this mind a body like itself*, *he would have done what he desired* *.

Vocabulary 61.

But if; *if however*, sin; sin autem. 451
But if not, sin minus[r].
Unless; *if not*, nisi[s].
Although; *though*; etsi; etiamsi[t]—*followed by* tamen, *yet*. *Sometimes* tamen *precedes* etsi, *when the* unexpected

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daturus esset = '*he would be prepared to give*.' *Krüger*: who quotes *Tac*. H. ii. 77, 'cujus filium *adoptaturus essem*, si ipse *imperarem*.'

q A conditional clause often refers to a consequence *implied*: 'Pons Sublicius iter *pæne* hostibus *dedit*, *ni* unus vir *fuisset*' = (*et dedisset*) *ni* unus vir *fuisset*.

* As in English, an *imperative* is often used in a lively manner to express a *condition* that will be *immediately followed* by its consequence: e. g. *Tolle* hanc conditionem, luctum *sustuleris*, Do away with *this condition*, *and you* will (at once) have done away with *our grief*.'

r Or, *sin secus*, *sin aliter*. *Sin* = *si ne* ('if not').

s 'Your memory will be weakened *nisi* eam exerceas,' implies that *if you exercise* it, it will *not* be lessened. But from *si non* you might not infer this, but only draw the strict conclusion that if you do *not* exercise it, it will be lessened. The *si*, in *si non*, is the conjunction, the *non* belongs to the verb or other word in the proposition.

t The compounds of '*si*' follow the same rule as *si*: With the *pres.*, *perf.*, and

nature *of the event to be described, is to be made more prominent: for* tamen etsi, tametsi, *is found, and the* tamen *is sometimes repeated in the principal clause.*—Although *may also be translated by* quamquam[u], quamvis, *and* licet.

Although indeed, quamquam, *suggested by a former statement: it has no influence on the mood.*

Unless indeed, nisi forte; nisi vero.

Power, potestas, *of* might *with* right, *and therefore the proper word for* conceded power; potentia, *of actual, inherent* power.

The thing is so, res ita se habet.

To put himself in their power, potestatem sui facere.

To be in our own power, in nostrâ esse potestate.

(*Eng.*) Even this *is not* just *unless* it is voluntary.

(*Lat.*) Even this is so (*only*) just, if it is voluntary.

(*Ita* justum est . . . . *si* est voluntarium[v]: ita *here* = on that condition *or* supposition.)

☞ '*But*' (= *except, unless*) after a negative is *nisi*, or (if it stands before a substantive) the prepos. *præter*.

Exercise 65.

[How is '*that*' translated after 'it follows?' (83).]

452 1. If you *were to ask* me what is the nature of the gods, I should perhaps answer nothing (445). 2. If the thing were so, I should rejoice (445). 3. If there be nothing in our own power, let us go away. 4. If they had remained, he would have put himself in their power. 5. If I may carry all my property with me, I will depart. 6. If this is not true, it follows that it is false. 7. I *fear* this is *not* true. 8. He had perished, if he had put himself in their power. 9. We must cultivate eloquence, though some *make a perverse use of it*. 10. Nothing would be in our own power, if the thing were so. 11. The Stoics *say* that *no* man is divine, *but* the wise man. 12. Who can deny (424) that the most hidden snares are *always* the *most difficult to avoid?* 13. I love my enemy, more than you envy your

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fut. they take the *indicative* unless the thing is to be asserted *contingently* and *doubtfully;* with the *imperf.* and *pluperf.* they generally take the *subj.;* though here too the indicative comes in, when they introduce, not a *supposition*, but a *fact*. '*Tametsi* a duce *deserebantur*,' Cæs. '*Si*,' like our '*if*,' is sometimes used for '*whether:*' 'Tentata res est, *si* primo impetu capi Ardea posset.'

[u] *Quamquam* (quam, '*how*,' strengthened by doubling) is '*however much*,' but expresses 'however much a thing *really exists*,' or *can*, or *must* exist. It therefore takes the *indic.* when the thing is not to be represented as doubtful. *Quamvis* (or *quantumvis*) is 'however much a thing *may be conceived possible*,' and therefore takes the *subj.* *Licet* is no particle, but an impersonal verb, and may occur in any tense. 'Licet recte agas, tamen' &c. '*Act as right as you please,* yet &c. '*Detrahat* . . . fortuna *licebit*.'—Quamvis = '*although*' (as in Nep. *quamvis carebat* nomine; with *indic.*) belongs, generally speaking, to a later age.

[v] So, 'Patres decreverunt ut, quum populus regem jussisset, id *sic* ratum esset *si* Patres auctores fierent.' *Liv.* i. 17.

friend. 14. Caius is more brave than prudent[w]. 15. I don't know whether[25] any thing better than friendship' has been given to man by the immortal gods. 16. Though these things are contrary to each other, we must nevertheless use them. 17. Who will deny (424), that these things are of importance to us? 18. Though the thing were so, yet this *could not be said without* impiety. 19. *I almost think* that these things are not in our own power. 20. If this be true, I shall rejoice; but if not, I must bear it with *resignation.* 21. This itself is *not* just *unless* it is voluntary.—22. If you had not run to our assistance, we must have shed our blood for our country.

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§ 57. Conditional Propositions in dependent sentences.

(*a*) *Possibility* without any expression of *uncertainty.* 453

Si quid *habet*, *dat.*

Dicit se, si quid *habeat*, *dare.*

Dixit se, { si quid *haberet*, *dare.*
si quid *habeat*, *dare.* (See 468, and examples.)

(*b*) *Uncertainty* with the prospect of *decision.*

Si quid *habeam*, *dabo.*

Dicit se, si quid *habeat*, *daturum*[x].

Dixit se, { si quid *haberet*, daturum.
si quid *habeat*, daturum. (See 468.)

(*c*) Uncertainty without any such accessory notion.

Si quid *haberet*, *daret.*

Dixit se, si quid *haberet*, daturum esse.

(Or *daturum fore*, if the independent proposition would be *daturus essem.* See 447.)

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[w] Grotefend distinguishes between three forms of comparison, thus:—

Caius fortior est, quam prudentior = *Caius is, indeed, both brave and prudent; but yet more brave than prudent.*

Caius magis fortis est, quam prudens = *Caius is just as brave, as he is not prudent.*

Caius fortis est, quam prudens = *Caius is brave, but not at all prudent* (where *potius* may be supplied). The two last forms belong to late writers, especially Tacitus.

[x] Obs. The *conditional* forms of the infinitive are scripturum esse (*pres.*); scripturum fuisse (*perf.*); scripturum fore (*fut.*).

Of these *scripturum esse* is also a mere *future infinitive;* the two others are *only* conditional forms.

(*d*) *Impossibility*, or belief that the thing is *not so*.

(1) Si quid *haberet*, daret.

Dicit se, } si quid *haberet*, *daturum* { esse.
Dicet se, } fuisse.
Dixit se, }

(2) Si quid *habuisset*, dedisset.

Dicit se, }
Dicet se, } si quid *habuisset*, daturum fuisse.
Dixit se, }

(3) When the verb of the conditional clause is in the *pluperf.*, that of the consequent clause in the *imperfect*.

(Si quid accepisset, daret.)

Dicebat, si quid *accepisset*, se *daturum* esse[y].

(4) The verb of the conditional clause in the *imperf.*, that of the consequent clause in the *pluperfect*.

(Si quid opus esset, venisset.)

Dicebat se, si quid haberet, daturum fuisse.
Dicebat se, si quid haberet, daturum.
(*or*) Dicebat se, si quid habeat, daturum.

454 Hence when we have to make these sentences dependent, we must put (in the *consequence*)

for dat,	dabit,	daret,	dedisset :
dare,	*daturum esse,*	*daturum esse,*	*daturum fuisse :*
for daturus esset,			
daturum fore.			

455 We also see that the two first classes (when the verb is in the *future*) are no longer distinguished.

Si quid *habebit*, dabit. }
si quid *habeat*, dabit. }
Dicit se, si quid *habeat*, daturum.
Dixit se, { si quid *haberet*, daturum.
{ (*or*) si quid *habeat*, daturum.

We may say '*dixit se*, si quid *habeat*, daturum;' for where the *imperfect subjunctive* would regularly be expected after a *past tense* like *dixit*, *dicebat*, &c. the *present* is often found with

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y OBS. The form *daturum esse* cannot be used to express '*impossibility* or belief that the thing is *not so*,' unless the verb of the conditional clause is of the pluperf subj. 'Dicebat si patris literas *accepisset*, se eas cum fratre communicaturum esse.' The form 'si literas *acciperet*, se *communicaturum* esse,' would not imply *this*, but only express the receiving of the letter as a contemplated case (belonging to class (*c*)).

apparently no difference of meaning; but not the *imperfect* for the *present* [z]. (*Krüger.*)

For the *fut. perf.* in the *condition*, the *perf. subjunctive* is used after a *present* or *future* tense, the *pluperf.* or *perfect subj.* after a *past* tense. Si id *fecerint* (*fut. perf.*), longe iis fraternum nomen populi Romani *aberit*. *Dicit*, si id *fecerint*, longe iis fraternum nomen populi Romani *abfuturum*. *Dixit*, si id *fecissent* (or *fecerint*), longe iis fraternum nomen populi Romani *abfuturum*. 456

OBS. 1. Since the *condition* always has its verb in the *subjunctive* mood when it is a *dependent* sentence, and this subjunctive may be in any tense (since habeo becomes *habeam*; habebat, *haberet*; habui, *habuerim*; habueram, *habuissem*; habuero, *habuerim* or *habuissem*), it follows that the *form of the condition* will not itself enable us to refer it to its proper class. We must therefore look principally to the *form of the infinitive*, though even this, as the examples above show, will not *always* enable us to decide the point.

OBS. 2. So in those forms of the *fut. perf.* and *perf. subj.* that are *identical*, the one with the other, we must have recourse to the verb of the *consequence*, to assist us in determining the tense. Thus in: si opulentum fortunatumque *defenderis*, in uno illo aut in liberis *manet* gratia, the present *manet* shows that it is the *perf. subj.*; but in, quod si *convenerit*, tum demum *decebit*, ingredi in sermonem, the fut. *decebit* proves that *convenerit* is the fut. perf. (K.)

Vocabulary 62.

Remain, remănēre, mans-.
To confer benefits upon, conferre, tŭl-, lāt-:—in, *with acc.*
To be intimate with, familiariter uti; ūs-.
To draw up an army, instruere aciem; strux-, struct-.
To draw up his army in three lines, triplĭcem aciem instruere. 457
To engage, conflīgere, flix-, flict-.
To perform what one has promised, servare, observare, *or* efficere.
Either—or, aut [a]—aut; vel—vel; sive—sive.
Or, aut; vel; *or the enclitic* ve.

[z] Grotefend observes, that *Cæsar* generally retains the subj. *pres.* or *perf.* (after a *past* tense) when those tenses would stand in direct narration: but that *Cic.* and *Liv.* generally turn them into the *imperf.* or *pluperf.* See 418.

[a] '*Aut*' expresses a *difference* in the *things*: '*vel*' a difference in the *expression*. (Z.) *Vel* is the imperative from *velle*, as *fer* from *ferre*: its proper meaning therefore is, '*if you please*:' so that 'A *vel* B' was originally 'A or, *if you like*, B;' that is, 'A or B: one or the other, no matter which.' Hence, its meaning '*even*:' vel maximus, 'the very greatest, if you please.' '*Aut*' is used in the case of *opposite* notions, when if one *is*, the other *is not*.

'*Vel*' should be used when the notions are not *opposite* in *themselves*; especially when only *some* of the *possible suppositions* are mentioned. It very often evidently retains its original meaning, of expressing *indifference* as to which notion is taken; and should always be used *when* such *indifference* is to be expressed. Thus, 'The nobles can *either corrupt or correct* the morals of a state,' *vel* corrumpere, *vel* corrigere, for they can do *which they please*. It sometimes = *both—and*. 'He was his equal, *vel* moribus *vel* fortunâ.'

Ve (abridged from *vel*) commonly unites single words, not propositions: it is often appended to *si*, *ne* (*sive* = *seu*; *neve* = *neu*).

Sive—sive, *seu—seu* = '*either—or*,' '*whether—or*,' when it is to be *left doubtful* which of two statements is correct, or which of two terms is applicable

☞ '*At*' when the thing was done not *in* but *near*, should be translated by *apud*, or *ad* with *acc.*
The battle *apud* Salamina. '*Apud*' is found in later writers even for '*in.*')

Exercise 66.

458 [How is *can deny* to be translated in a '*rhetorical question*' or 'question of *appeal?*' (425.)]

1. He *said*, that if a happy life could be lost, it could *not* be happy. 2. He has long appeared to me somewhat disturbed[87]. 3. Who can deny, that some are borne one way, *some another?* 4. He answered that Peleus, if he had heard it, would have lifted up his hands. 5. He answered that he could have[47] no friendship with these, if they remained in Gaul. 6. It is certain, that if any one had done this, he would have *laid the king under a great obligation.* 7. It is certain that, if any one does this, he will lay the king under a great obligation. 8. If any one does this[98], he will have deserved well of the state. 9. I fear *that nobody* will be permitted to be neutral. 10. I *fear* that he has *not* concealed from you the discourse of T. Ampius. 11. (As to) what is best to be done (*sup.*) do you see to that (428). 12. I will strive to prove myself grateful (*memor*) for the benefits, *of which* you have conferred *very many*[31] upon me. 13. They *say*, that the rule of expediency is *not* the same *as* that of honour[11]. 14. Having drawn up his army in three lines, he engaged with Mardonius. 15. [p] He drew up his army, and engaged with the Gauls at Geneva. 16. There were some[109] who lifted up their hands.— 17. If he has promised (415) any thing, he will perform it. 18. He answered, that if he had promised any thing, he would perform it.

§ 58. On Oblique, or Indirect, Narration.

459 When a person has to report a speech, he may do this in two ways. He may either put into the speaker's mouth the exact words that he really used; or he may only state the *substance* of what he said under a change of form.

(*a*) In the first way of narrating (which is called '*direct* narration'), the speech is reported in the first person. 'Cæsar said: *I will come.*' 'You said: *I will come.*' 'I said: *I will come.*'

(*b*) In the second way of narrating (which is called *indirect* or *oblique* narration: '*oratio obliqua*'), we use in English a subordinate sentence introduced by '*that*' (which however is sometimes *omitted*). 'Cæsar said, *that he* would come.' 'You said, *that you* would come.' 'I said, *that I* would come.'

460 (*a*) In *oblique narration*, the principal verb or verbs will, in Latin, be of the *infinitive* mood.

(the second being an *alias* of the first). Crombie observes that *sive—sive* should generally be used when '*either* (or *whether*)—*or*' may be turned into '*be it*—*or be it.*'

(*b*) All the subordinate clauses that express the *original speaker's words* or *opinions* will have their verbs in the subjunctive mood.

Hence conjunctions and adverbs that go with the indicative in *direct* narration, go with the subjunctive in indirect or *oblique* narration [b].

(Thus in the example (453, *a*), 'Si quid *habet*, *dat*,' becomes, when reported, 'Dicebant Caium, si quid *haberet*, dare.')

(*c*) When a speech is reported in *oblique narration*, (1) the verb or participle on which the infinitive depends, is often omitted: (2) questions for an *answer* are asked in the *subjunctive*; *rhetorical* questions, or questions of *appeal*, generally * in the *infinitive* (with *interrogative pronouns* and *adverbs*): (3) the *imperative* in *direct* becomes the *subjunctive* in *indirect* narration.

(*d*) The subjunctive being thus employed to express the *speech* or *sentiment*, not 461
of the speaker or writer, but of the person *about whom* he is speaking or writing, naturally came to be used in constructions where the sentiments of another were *less formally* reported. Thus in the fable: 'The vulture invited the little birds to a party,' '*quod illis daturus* erat' would mean that he really *was* going to give them the party: but '*quod illis daturus* esset' would only mean that *he said* he was going to give them a party. So with the verbs of *accusing*, the charge stands with *quod* in the *subjunctive*, because the *accusers asserted* that the crime had been committed: the *indicative* would make the historian or speaker assert the truth of the charge.

[*Direct.*] 462

(*a*) (*b*) Quantum *possum* (or *potero*), te ac tua vestigia *sequar*, *As far as I can, I will follow you and your footsteps.*

[*Oblique.*]

Clamavit se, quantum *posset*, eum atque ejus vestigia *secuturum*, *He cried out that he, as far as he could, would follow him and his footsteps.*

(*c*) (1) Legatos ad Cæsarem mittunt: '*sese paratos esse* portas aperire,' &c. *They send ambassadors to Cæsar:* (saying) *that they are ready to open the gates*, &c.

(2) Interrogabat: '*cur* paucis centurionibus paucioribus tri-

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[b] Obs. ☞ As the subjunctive has no future, the *future* and *future perfect* become respectively the *pres.* and *perfect* (see 456) of the *subjunct.* Senties—quum *ages*: sensurum esse, quum *agas*.—Faciemus, quum *imperaveris*: facturos esse, quæ *imperaverit* (from *imperavĕrim*).

If the speech is narrated in *past* time (is introduced, that is, by a *past* tense) the *fut.* and *fut. perf.* will become the *imperf.* and *pluperf.* in the oblique narration, though the *pres.* and *perf.* *may* remain by 455.

* Not quite always: thus Cæs. B. G. 5, 29, *postremo quis hoc sibi persuaderet?* &c.

bunis . . . *obedirent*[c]? *Quando ausuros* (esse) exposcere remedia, nisi' &c.? *He asked*, 'why they obeyed a *few centurions and still fewer tribunes?* When (*said he*) will you dare *to demand redress, if*' &c.

(3) (Hirri necessarii fidem Pompeii implorarunt;) *præstaret*, quod proficiscenti recepisset, Make good (*said they*) *what you promised him when he was setting out.*

(*d*) Socrates accusatus est, *quod corrumperet* juventutem, *Socrates was accused* of corrupting *the young men.*

Vocabulary 63.

[The Preposition Apud governing *acc.*]

463 APUD, (1) WITH = *in the house of; in the mind*, or *estimation of; amongst:* (2) *In the presence of:* (3) IN = in an author's writings: (4) AT, of place. See 457.
He was *with* me, apud me.
To have great influence with, multum valēre apud.
Cyrus *in Xenophon*, apud Xenophontem.
To speak in the presence of the people, lŏqui apud populum.
Yesterday, heri.
To-morrow, cras.

Exercise 67.

464 1. Must we not all die? 2. He cried out, 'that he was ready to shed his blood for his country: must we* not all die (he asked)? should not an honourable death be preferred to a disgraceful life?'—3. Almost all (of them) visited Balbus; 'Keep (said they) your word[d]: finish the business which you undertook to finish.'—4. 'What is this[e],' said he, 'O Tribunes? are you going to overthrow the state under the guidance of Appius' Herdonius'?'—5. P. Valerius came to the Tribunes, crying out, 'What is this? are you going to overthrow the state under the guidance of App. Herdonius'?'—6. He cried out, 'that he called the Quirites to arms: that he would dare against the tribunes what the founder of his family had dared against the kings.'—7. What was I to do? all were crying out, that it was all over with the army. 8. The Roman people had not[47] the same fortune at home *that* (they had) in the field. 9. My (friend) Balbus has more influence with me than *any* other person. 10. Socrates in Plato *says* that the soul is *not* mortal.

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[c] As 'questions for answer' may be of a very *objurgatory* character, it is often indifferent whether the question be put in the *infin.* or the *subjunct.* Thus in *Liv.* vii. 15. '*Ubi* illi clamores *sint* arma poscentium?' &c. '*ubi* illos clamores *esse* . . . .' might have stood equally well.

* '*We*,' '*you*,' must be turned into '*they*.'

[d] Compare (*c*) (3).

[e] Quid hoc rei est?—This sentence is to be in *direct* narration.

§ 59. OBLIQUE NARRATION (*continued*). MOOD IN SUBORDINATE CLAUSES. DEPENDENCE ON AN INFINITIVE.

(*a*) In the *oratio obliqua*, even when dependent on a *past* tense, 465
the *present* (and *perfect*) *subj.* are used when the clause expresses a *general truth*, independent of the judgment of the speaker, and when *the reporter of the speech* wishes to make the sentiment *his own*[f].

(*b*) Remarks that are really the *reporter's* (i.e. were *not made* by 466
the speaker) are, of course, in the *indicative*. The indicative is also used by the *Historians*, when the writer wishes to intimate that what *is said* is *really so*, and not merely *so stated* by the speaker.

(*c*) The subordinate clauses inserted in propositions whose verbs 467
are in the *infin.* or *subjunctive*, must have their verbs in the subjunctive, *when they form a part of the whole meaning of the proposition*[g].

If such a clause only limits or describes a *particular term* of the proposition, without *fairly making a part of it*, the verb will be in the indicative.

(*d*) In sentences dependent on an *infinitive*, the *pres.* or *perf.* 468
subj. are found, where the general rule requires the *imperf.* or *pluperf.*; but *not* vice versâ.

In other words, the *pres.* and *perf. subj.* may stand (instead of the *imperf.* or *pluperf.*) after the *perf. infinitive*; and also after the *pres.* or *fut.* infinitive when they depend on a *past* tense.

(*a*) Cicero *dicebat*: tria esse omnino genera quæ in disceptationem cadere *possint*: quid *fiat*, factum, futurumve *sit*, *Cicero used to say that there were only three kinds of questions that could fall into controversy: what was doing, what had been done, and what would happen.* 469

(*b*) Themistocles certiorem eum fecit, id agi, ut pons, *quem ille in Hellesponto fecerat*, dissolveretur, *Themistocles sent him word, that it was intended to break down the bridge* which he had made over the Hellespont.

(*c*) Indignum videbatur populum Romanum ab iisdem Etruscis obsideri, quorum sæpe exercitus *fuderit*, *It seemed an indignity that the Roman people should be besieged by those very Etruscans, whose armies they had often routed.*

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[f] "Potest quis aliorum sententiam vel ita referre, ut tota ex eorum etiamnum pendeat mente, vel etiam tanquam *tritam* proponere atque *usu confirmatam* quamque ipse jam fecerit suam. Prior si locum habet ratio, *imperfectum* conjunctivi poni solet: si posterior *præsens*." *Wagner*, ap. *Krüger*.

[g] If, that is, they form an essential part of the leading proposition, being included in the *object*, the *purpose*, or the *circumstances supposed*. (Z.)

Certum est hominum causâ factum esse mundum, quæque in eo *sint*[h] omnia, *It is certain, that the world and every thing in it was made for man.*

(*d*) With *infin. pres.* or *fut.*

(1) *Dixit* (he said); *dicebat; dixerat; dicturus erat.*

se {intelligere / intellecturum esse} {quid *ageret* (or *agat*) hostis[i]. / quid *egisset* (or *egerit*) hostis. / quid *acturus esset* (or *acturus sit*) hostis.}

(2) And (after *any* tense of *dico*, &c.)

se *intellexisse* {quid *ageret* (or *agat*) hostis. / quid *egisset* (or *egerit*) hostis. / quid *acturus esset* (*acturus sit*) hostis.}

Vocabulary 64.

470 [Prepositions *Erga, Inter, Ob, Per.*]

ERGA, acc.: TOWARDS (of *favorable* dispositions[k]).

INTER[l], acc.: BETWEEN: AMONG: in the midst of, during.

On the journey (inter viam). They love me and *each other* (et nos et *inter se* amant).

OB, acc.: *on account of.* Ob oculos, *before my eyes.*

PER, acc. THROUGH (of *place, time,* and *means*). *By* (of the secondary agent[m] *by whom* we do any thing; and in *adjurations,* in which it is separated from its noun by *pronouns*—'per ego te,' &c.). *By the leave of* (digladientur *per me licet:* for anything I care).

Per se = by him, &c., *alone* (ipse per se), *for its own sake: naturally: of itself,* &c.

Per in *permagnus, pergratus,* &c. is often *separated* from the adjective: '*per* mihi *gratum* feceris.'

471 (*a*) (*Eng.*) To make a bridge *over* a river (See Ex. 469 (*b*)).

(*Lat.*) To make a bridge *in* a river.

(*b*) (*Eng.*) The town *in question.*

(*Lat.*) The town, *de quo agitur.*

Exercise 68.

472 [Translate the clauses marked thus (†) both as the *speaker's*, and as the *narrator's*.]

1. Catilina informs (them) that he had sent forward Manlius to

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h 'Tantam rerum ubertatem natura largita est, ut ea, *quæ gignuntur*, donata consulto nobis videantur.' Here *ea quæ gignuntur* are the *actual productions* of nature. (Z.)

i *Krüger:* who observes, that the use of the *present*, &c. may often be explained by the purpose of the writer to intimate that what is said, *still* and *generally holds good;* and that sometimes there may be what *Hermann* calls a '*mutatio incertarum sententiarum in certas:*' but that in many other passages no reason can be discovered for the employment of the *pres.* and *perf.* rather than the *imperf.* and *pluperf.*

k Rarely of *hostile* dispositions. (Z.)

l *Inter* sometimes stands between two substantives: 'Fæsulas *inter* Arretiumque.'

m For instance, to send a letter '*by* a slave' (*per* servum.)

the great body of men[n] † whom he had prepared to take arms[72]. 2. They warn them to depart from all the islands † which are between Italy (*Italia*) and Africa. 3. He had contracted to build[74] a bridge over the river[o] Danube (*Ister*, *tri*, p. 7, 9, *a*). 4. He answered, that custom, † which is a second nature, *was on our side*. 5. Let them go away for any thing I care. 6. He answered that he feared the waves, † which were *such as* he had never seen before. 7. He answered that you, † such is your temperance[p], were already well. 8. He said that he was the first who[8] accomplished that journey. 9. They cry out, 'Why are these (questions) asked? (460, *c*) who is so powerful as to be able to perform all he wishes?' (68, *d*.)

(*a*) The *acc.* and *infin.* with *ně* in the oblique narration resembles, but must be distinguished from, its use to express emotion in direct narration[q]. 473

(*a*) Adeo*ne* hominem infelicem *esse* quemquam, ut ego sum! *That any man living should be so unfortunate as I am!*

Exercise 69.

[In what mood are *questions of appeal* asked in oblique narration? (460, *c*.)] 474

1. That you should be able (*inf. pres.*) to bear this! 2. That you should say this! 3. He said that we ought not to learn many things, but much. 4. They cried out, 'Could any man bear this? Would she never see them without calling them betrayers of their country (88, *c*)? Let her learn (they said) to govern her tongue.' —5. I *fear*, that *nobody* will *prefer a capital charge against him*. 6. They say that Caius has been accused of bribery; which (36, *b*) I shall not easily be induced to believe[r]. 7. He *says*, that he has *not* received the letters which I sent him (32, *c*). 8. Who will deny, that it is the duty of a Christian to keep his word? 9. Who will

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[n] Ad eam multitudinem.

[o] 'Rivus,' *brook*; 'fluvius,' *river*; 'amnis,' *a broad deep river*. 'Flumen' (properly the '*stream*;' flu-imen) is also used as a general term for '*river*' (being used here of the *Danube*); especially when there is reference to its *stream*.

[p] In a sentence of this kind, consider whether the *reporter* of the answer should be represented as *making it is own*: if so, the *subj. present* should be used in 465 (*a*).

[q] For which *ut* with the *subj.* is also found: *Tene ut ulla res frangat? Tibi ego ut adverser?*

[r] OBS. *Credo*, which takes a *dat.* of the *person* believed, takes an *acc.* of the *thing believed*: and though '*I am believed*' is '*mihi creditur*,' it must be 'ego *credor*' (tu crederis, &c.) when an *infin. immediately* follows (*I am believed to have done this*).

deny, that it is wise[39] to have death always before one's eyes? 10. They replied, that they sent the letter *by* a slave. 11. They answer, that the town in question is two hundred (Roman) miles from Rome. 12. I had perished, *if* you had *not* succoured me.—13. They all cried out, 'why did he thus delay? let him perform what he had promised.'

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§ 60. 'Qui' with Subjunctive.

475 The verb of a relative clause is in the *Indicative*, when what is asserted in it, is stated as a property *actually belonging* to a *particular* (*really existing*) *object*.

476 But whenever the relative clause does not describe an *individual object*, but only refers it (or *them*) to a *particular class* by a mark *common to all the class*, *qui* is followed by the subjunctive. When, for instance, for '*who*,' '*which*,' we might substitute 'of *such a kind as to*,' '*such that*,' &c. *qui* governs the subjunctive.

(*a*) *Qui* with the indicative may, indeed, refer an *object* to a class, but the *conceived* object is then *described as* one that really exists. The relative clause with its antecedent is then no *mere conception*, but a conception *supposed to be realized*. Thus: nullâ re conciliare facilius benevolentiam multitudinis possunt *ii*, *qui reipublicæ præsunt*, quam abstinentiâ et continentiâ (*Cic.*). Here *ii qui reipublicæ præsunt* are indeed '*any* who belong to the class of rulers,' but they are *spoken of* as those *particular persons* who are *really* at the head of their respective states.

Vocabulary 65.

477 [Phrases after which the clause with *qui* is generally *indefinite*, and therefore has its verb in the subjunctive.]

Some men; or, *there are some who* (sunt qui). *There are not wanting* men who (non desunt, qui).

[Negatives and virtually negatives.]

Who is there? (quis est?) *How few there are* (quotusquisque est? *used* interrogatively *and in the singular:* i. e. how many does each man who belongs to the class make? Quotus est? *being* 'how many does he make?'). So *nemo est; nihil est; an quisquam ullus?* &c.

[Reperio, invenio, habeo.]

There are found persons who (reperiuntur, inveniuntur, qui[s]). *You may find* (reperias, invenias, qui &c.).

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[s] Obs. With *sum*, *reperio*, *habeo*, &c. qui with the indicative is found, when it expresses *particular* objects in the most definite way. This is naturally oftener the case when *qui* relates to the *subject*, which is mostly a *particular object* (or *objects*), than when it relates to the *predicate*, which is generally *some class* in which the subject is contained. Tum primum *reperta sunt, quæ* per tot annos rempublicam *exedĕre:* not 'there were found evils which preyed on' &c. but 'the evils which have *actually* preyed on the state for so many years, were then found for the first time.'

[NIHIL EST, QUOD &c. NIHIL habeo, QUOD &c.]

We have reason to rejoice (est quod gaudeamus, = *there is something* of such a kind *that we should rejoice* on account of it. '*Quod' as an* acc. neut. pronoun (195, *f*) *going with* gaudeo). *What is there that you can complain of?* (quid est, quod queri possis?) *We have no reason to desire* — (non est, quod desideremus —). *You have no reason to hurry* (nihil est, quod festines).

(*a*) (*Eng.*) I have nothing *to accuse* old age *of.* 478
(*Lat.*) I have nothing *which* I *may accuse* old age (quod incusem senectutem).

(*b*) (*Eng.*) A pen *to write with.*
(*Lat.*) A pen *with which* one may write.

(*c*) (*Eng.*) Men who abound in silver, in gold, (and) in estates.
(*Lat.*) Men who abound in silver, *who* in gold, *who* in estates.

(*d*) (*Eng.*) Men who abound *neither* in silver, *nor* gold, *nor* estates.
(*Lat.*) Men who do *not* abound in silver, *not* in gold, *not* in estates.

Vocabulary 66.

479

To drive away, abĭgere, ēg-, act-.
Stick, bacillum [t].
Bird, avis [u]. f.
Put; lay down or *aside,* pōnere [v], pŏsu-, pŏsĭt-.
To cross over, trajĭcere, jēc-, ject-.
To allow it to happen, committere, ut *with* subj.
To be on the point of, in eo esse ut, *with* subj.; the *esse* to be *impersonal.*
Jewel, gemma.
Unburied, inhumatus.

Exercise 70.

1. Diogenes ordered himself to be cast forth unburied. Then [w] his friends said: 'To the birds and beasts?' 'By no means,' said he, 'but put [x] a stick by me, to drive them away with (478).'— 2. *There are some who think,* that Caius is pretending. 3. *There were some who thought,* that Caius was pretending. 4. There are not wanting persons, who deny that the rule of expediency is the same *as that* of honour. 5. There are some who think, that Balbus has deserved well of us. 6. There are found some, who *say,* that we should *not* cultivate virtue. 7. It is incredible how weary I am of life. 8. We must cross over that sea which (48) you call ocean. 9. There are some who think, that the best thing we have (53) will be lost. 10. They cry out, that we shall lose the best thing we have. 11. *We have no reason* to hurry. 12. I have nothing to 480

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t A diminutive of *baculum.*

u *Volucres* are all '*winged creatures,*' *insects* included. *Avis* is the general name for '*bird:*' '*ales*' is the word in *poetry* and the language of the *augurs* for the *larger birds,* especially the *eagle.* In augury, *alites* were the birds whose *flight, oscines* the birds whose *song* or *cry,* was prophetic. (D.)

v *Ponere* aliquid, '*to lay down*' a thing; '*to get it out of our hands;*' '*to get rid* of it.' *Locare* and *collocare* are 'to put a thing in its *right place:*' '*to place*' advisedly for some purpose.

w Then { = *at that time,* tum. / = *after that,* inde, deinde. / = *therefore,* igitur, itaque. }

x *Ponitote.* The forms of the imperative in *to, tote, nto,* are used in solemn commands and prohibitions, such as *laws, wills,* &c.

accuse you of (478). 13. You have reason to rejoice, that you have *concealed* these things *from* your father. 14. You will scarcely find any one to believe this. 15. I will not *allow it to happen*, that I should seem to have been wanting to myself. 16. He was on the point of being killed. 17. Had you rather be like one[y] (212, x) of these persons who abound in gold, in silver, in jewels, or (like) C. Fabricius, who had none (*nihil*) of those things? 18. How few there are, who have death always before their eyes!

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§ 61. 'Qui' with the Subjunctive (*continued*).

481 *Qui* takes the subjunctive, when it introduces the *ground* of the assertion in the antecedent clause.

(*a*) Here there is some difficulty in determining whether *qui* is used *definitely* or not. '*He was laughed at by all the rest,* who did not acknowledge these faults to belong to Socrates;' this seems definite enough, but it is in the Latin, '*qui non* agnoscerent.'

(*β*) When therefore for '*who*' may be substituted '*for he*' (*she, it,* &c.[z]) the verb should be the subjunctive.

482 For *qui* alone, *utpŏte qui, quippe qui*[a], *ut qui* are also used, *generally* with the subjunctive.

483 *Qui* takes the *subjunctive*, when it has the force of *ut* with a *personal* or *possessive* pronoun[b].

It has this force after (1) *dignus, indignus, idoneus,* &c.
(2) *tam, talis, ejusmodi, is* (*such*), &c
(3) comparatives with *quam.*
(4) *is sum*[c] (= talis sum), '*I a man to.*'
(5) *quis sum?*
(6) when it expresses a *purpose.*

(*a*) When *qui* = *ut is*, and introduces a *consequence*, the *perf.* subj. may be used for the *imperfect* by 418. Zeno nullo modo *is erat*, qui, ut Theophrastus, nervos virtutis *incīderit*. Cic. Acad. i. 10, 35. [al. *incideret.*]

484 *Qui* governs the subjunctive, when we may substitute for it, '*although*,' '*since*,' '*because*,' '*seeing that*,' &c. with personal pronoun.

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y ☞ '*One*' often means '*some one*' (aliquis), or '*a certain one*' (quidam).

z This of course will not apply to the use of *qui* to introduce a new sentence, where we use '*for he*,' &c.

a Utpote qui, quippe qui = '*inasmuch* as they;' '*for* they.' Grotefend remarks that *utpote, quippe* may generally be translated by '*namely*,' '*that is*.' Our '*as being*' will often give the force of them still better: they often stand before *attributives* only. '(Democrĭto) *quippe homini erudito*,' &c.

b Thus *qui* = *ut ego, ut tu, ut ille; ut nos, ut vos, ut illi;* through all their cases. So, *cujus* = *ut meus, tuus,* &c.: *quorum* = *ut noster, vester,* &c.

c But '*ut*' is sometimes used after '*is es*' &c. 'Neque enim *is es*, Catilina, *ut te* . . . . ratio a furore revocarit.' *Cic. Cat.* i. 9, 22. *Te* is here emphatic.

(*a*) *Qui* takes the subjunctive after *unus* and *solus*, signifying 'alone,' 'only.' 485

(*b*) *Qui*, in narrative, is usually followed in *Livy* by the *subj.* of the *imperfect* and *pluperfect*, to express a *repeated action* taking place in *past time:* but in the writers of the golden age, the *indicative* is here the *regular mood*, the subjunctive being rarely found[d]. The verb of the principal sentence is then usually the *Imperf. Indic.*

The relative adverbs (*ubi, qua,* &c.) govern the subjunctive of these tenses in the same way; and as far as they can be substituted for the relative, they follow the rules above given.

The kind of sentences in which the relative may be thus introduced in Latin, will be best learnt by examples. 486

(*a*) (*Eng.*) He was despised by them, *for they* saw through him.
(*Lat.*) { He was despised by them, *who* saw through him (*subj.*). He was despised by them, *as-being who* (note[a]) saw through him (*subj.*).

(*b*) (*Eng.*) He deserves (*or*, does not deserve) to be loved.
(*Lat.*) He is worthy (*or*, unworthy) { who *should be loved*[e]. whom you *should love*.

(*c*) (*Eng.*) He is not a *proper* person *to be received*.
(*Lat.*) He is not a proper person { *who should be received. whom you should receive.*

(*d*) (*Eng.*) None are so good, *as never* to sin.
(*Lat.*) None are so good *who* never sin (*subj.*).

(*e*) (*Eng.*) None are so great, *as to be* independent.
(*Lat.*) None are so great, *who are* independent (*subj.*).

(*f*) (*Eng.*) Of such a kind (*or*, such) *that* we can neglect duties for *their* sake.
(*Lat.*) Of such a kind, for the sake *of which* we can neglect duties.

(*g*) (*Eng.*) *Too short to be* the whole life of man.
(*Lat.*) Shorter than *which can be*[f] the whole life of man.

(*h*) (*Eng.*) { Benefits greater than I can requite. Benefits *too great to be* requited.
(*Lat.*) Benefits greater *than which*[g] I can requite.

(*i*) (*Eng.*) { I am not *a man to believe* this. I am not so *foolish, simple,* &c. as to believe this. I am not *one who* believe[h] this.
(*Lat.*) I am not he (*is*) who would believe (*qui putem*).

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[d] 'Nec quisquam Pyrrhum, *qua tulisset* impetum, sustinere valuit.' 'Semper habiti sunt fortissimi, *qui* summam imperii *potirentur*.' (*Z.*) '*Quemcunque* lictor jussu consulis *prehendisset*, tribunus mitti *jubebat*.' (*Liv.*)

[e] Dignus (*or* indignus), qui ametur.

[f] Quam quæ *sit*, or *possit esse*. See Difference of Idiom 94.

[g] Quam quibus gratiam referre possim.

[h] OBS. The verb after *qui* takes the *person of ego, tu,* &c. not of '*is*,' or *man, person*.

'I am not *one* who much or oft *delight*
To season *my* fireside with personal talk,' &c.—*Wordsworth*.

(*j*) (*Eng.*) Who am I, *that my* writings should be honoured thus?
(*Lat.*) Who am I, *whose* writings should be honoured thus?

(*k*) (*Eng.*) They sent ambassadors, to sue for peace.
(*Lat.*) They sent ambassadors, *who should sue* for peace.

(*l*) (*Eng.*) He deserves praise (*or* blame) for having done this.
(*Lat.*) He deserves praise (*or* blame) *who did* this (*subj.*).

(*m*) (*Eng.*) Wretched man that I[1] am, who thought &c.
(*Lat.*) O me miserable, who thought &c. (*qui* with *subj.*).

Exercise 71.

[Translate '*I am not one who think.*' 486, *i.*]

487 1. We must take care to use such (*is*) a liberality as (*qui*) may be of service to our friends, (and) hurt nobody. 2. There is no doubt, that the Gauls are too brave to be conquered (*g*) in one battle. 3. There are too many to be counted. 4. Those eternal fires, which (48) we call stars, are too many to be numbered. 5. He is a proper person to be received (*c*) into your friendship. 6. Nothing is so valuable[k], *that* we should barter *for it* our faith and our liberty. 7. No one can be so great, *as* (483, (2)) never to require the services of his friends. 8. The benefits, *of* which[31] you have conferred upon me very many, are greater than I can repay (*h*). 9. I am not one who think that this world and every thing that is in it, was made by chance. 10. There are some who believe, that this most beautiful world and all that is in it, was made by *some* chance or *other*. 11. Who am I, that all men should *consult my interest* (*j*)? 12. Who will deny, that this life is *too short to be* the whole life of man? 13. You are the only person (484, *a*) on whom the safety of the state depends. 14. p If Cato had died, Cicero would have been the only person on whom the safety of the state depended. 15. I am not *so simple* (486, *i*) as to deny this.

§ 62. Quum with the Indicative.

488 Since *quum* with the *indicative*[1] is far less common than with the subjunctive, it is important to get a clear notion when it should take the indicative.

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[i] 'O me miserum!' or 'me miserum!' The interjections *O, heu, proh!* take the acc.; *hei* and *væ* the *dative; en* and *ecce* the *nom.*.or the *acc.* (the latter chiefly in Comedy. Z.) The *acc.* of *personal* pronouns may stand in the *acc.* without the *interjection,* and even other words are so used.

[k] Tanti, . . . quo vendamus = ut eo vendamus.

[l] When *quum, antequam, priusquam,* &c. take the *indicative,* either (1) the

(*a*) *Quum* takes the *indicative* when it simply marks the *time* (= eo tempore, quo, *at the time, that* or *when*) without carrying with it any notion of a *cause* or *occasion.*

'*When*' marks the time in this definite way, and is to be translated by *quum* with the *indicative*, when '*then*' might be substituted for it.

'It was night *when* he left the room,' = 'it was night: *then* he left the room.'

(*b*) *Quum* takes the indicative when, though it *does* introduce a *cause* or *occasion* of what is stated in the principal sentence, it nevertheless describes *the time* in a very marked manner, referring to *tum, nunc,* &c., or some *noun* of *time* (*e. g.* eo tempore) expressed or understood in the principal clause.

(*c*) *Quum* takes the indicative, when what is said in the principal clause is not only *contemporaneous* with the action expressed in the *quum* clause, but is actually *included* in it.

When a '*when*' clause stands in this kind of close relation to its principal clause, *the participial substantive* under the government of '*in*' may generally be substituted for it.

'*When* you *censure* them, you censure me.'
'*In censuring* them, you censure me.'

(*d*) There are two less common meanings in which *quum* goes with the *indicative*:

(1) When it means '*since*' or '*after*' of time[m].

(2) When it is equivalent to *quod*, after *gaudeo, gratulor,* &c.

The meanings in which '*quum*' always takes the subjunctive, are '*since*' of 489
cause (= *seeing that, as*)*, *although, whereas.* In the sense of '*when*' it usually takes the subjunctive, when the statement introduced by '*when*' is *also* the *cause* or *occasion* of what is asserted in the principal clause.

Zumpt, in his latest edition, gives the following rule as the pupil's sufficient guide. "*Quum* may *always* be joined with the *imperfect* and *pluperfect subjunctive*†; the other tenses are in the *indicative* with *quum temporale,* and in the *subjunctive* with *quum causale*" (579, end of note). It is certain that with the *imperf.* and *pluperf.* quum sometimes takes the subjunctive, though the notion of a *cause,* or even of an *occasion,* is hardly, if at all, perceptible. ('Quum Agesilaus *reverteretur* . . . decessit.' *Corn. Nep.* 1. 8, 6.) But Zumpt's rule appears too unqualified; the notion of *time* may be so *simple* and *definite,* that, though the

occurrence is connected with a *state that presents itself vividly to the speaker's recollection,* or with a fixed and definitely marked *point of time:* or (2) it falls without preparation or notice into the middle of another action (which is suspended or broken off by it), and thus is naturally described in an unconnected and abrupt manner. *Hartung,* Partikellehre, ii. 335.

m Ex eo tempore quo. Obs. That the *pres.* is used. See 490 (*d*).

* Not quite always, if the '*since*' assumes a *very definite, certain* fact: tu *quum* (= *quoniam,* 'since') eo tempore mecum esse non *potuisti* . . . . cave, &c. *See* Part ii. 849.

† On *quum* with the *indic.* of *imperf.* and *pluperf.*, see Part ii. 848.

verb must be in the *imperfect* or *pluperfect*, the indicative mood must necessarily be employed. See the examples with *florebat* and *amiserant* under 490, (*a*).

490 (*a*) Jam ver appetebat, *quum* Hannibal ex hibernis *movit*, *The spring was already drawing on*, when *Hannibal* moved *from his winter quarters.*

[The *quum* may have *any tense* of the indicative: nunc, *quum scribo;* tum *quum* Sicilia *florebat* opibus, &c.; *quum* quæpiam cohors ex orbe *excesserat* . . hostes *refugiebant* [with the *pluperf. a repeated* action is *mostly* denoted (the ver of the principal clause being, as here, in the *imperf.*); but not always, as Zump appears to assert; scimus *tum*, *quum* in Asiâ magnas res permulti *amiserant*, Romæ, solutione impeditâ, fidem *concidisse.* (*Cic. Leg. Manil.* 7, 19.)] hoc tunc sentiat, *quum* animam *aget: quum* de causâ *dixero*, de utroque dixero.—For the mood after *quum* when thus used in the narration of *repeated* actions, the rule 485, *b*, holds good.]

(*b*) Ager *quum* multos annos *quievit*, uberiores efferre fructus solet, *A field*, when it has lain fallow *many years*, *generally produces more abundant crops.*

(*c*) *Quum* in portum *dico*, in urbem *dico*, When I say *into the port*, *I say into the city.* (In saying into the port, I say, &c.)

Præclare facis, *quum* eorum memoriam *tenes*, *You* do well in retaining *the recollection of them.*

(*d*) *Nondum* centum et decem anni sunt *quum* de pecuniis repetundis a L. Pisone lata lex *est*, *It is not yet a hundred and ten years* since *the law about extortion* was carried *by L. Piso.*

Gratulor tibi *quum* tantum *vales* apud Dolabellam, *I congratulate you on your influence with Dolabella.*

491 (*a*) (*Eng.*) *In attacking one*, you attack all.
(*Lat.*) *When* you attack one, you attack all (*quum* with *indic.*)
(*b*) (*Eng.*) It is many years since he was first in my debt[n].
(*Lat.*) There are many years, *when* he *is* in my debt.
(*c*) (*Eng.*) I congratulate you on your influence with Caius.
(*Lat.*) I congratulate you, *when* you *avail so much* with (*apud*) Caius.
(*d*) (*Eng.*) I do not *like* to be abused.
(*Lat.*) I am not abused *willingly* (*libenter*).

Vocabulary 67.

492 *This being so; this being the case*, quæ quum ita sint.
Since, quum, *to denote* the ground on *which a judgement is formed:* quoniam = quum, jam *is used when the ground is an* acknowledged fact[o].

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[n] Multi sunt anni, *quum* ille in ære meo est.

[o] *Quando* is sometimes used in this sense; and also *quum.* 'Itaque, *quando* vestræ cautiones infirmæ *sunt*, Græculam tibi misi cautionem.' C. Fam. vii. 18. 'Tu *quum instituisti*, ... scribe ad me.' C. Fam. vii. 32.

Ut has sometimes the meaning of '*though*:' '*ut desint* vires, tamen est laudanda voluntas.'

Not that—but, non quod—sed: non quod[p] *with* subj.
To be spoken ill of, male audire, *to hear ill.*
Because, quia, quod: *with* indic., *except where the subjunct. is required for some other reason.*—*Quia* introduces a strict *cause* of the effect: *quod* the *conceived* cause or ground of an action.
I don't at all doubt, non dubito[q].
How insignificant, quam nullus.
To congratulate, gratŭlari.
To take, sūmere, sumsi, -tum; căpere (io), cepi, captum[r].
To take hold of, prehendere, prehend-, prehens-.
To do well, præclare facere.

☞ The *subject of congratulation* stands in the *acc.* or in the *abl.* with *de* or *in*; or in the *indic.* with *quod*, for which *quum* is sometimes used. See 491 (*c*).

Exercise 72.

[With what mood may *interrogatives* be used in *oblique* questions of appeal? (460, *c.*)]

1. This being the case, I am unwilling to leave the city. 2. 493
Cæsar, when he had conquered the Gauls (= *having conquered* the Gauls), returned to Rome. 3. We know, how insignificant the strength of men is. 4. Who, when he sees this (= *seeing*, or *on seeing this*), would not make merry (*perf. subj.*) with you? 5. Phocion was constantly poor, though he might have been very rich. 6. Is it not several years, since Caius was first in your debt? 7. Is there any man, who can be compared with Balbus? 8. You do well in loving the boy (491, *a*). 9. When I assert the one, I deny the other. 10. Many persons are found, who praise others, that they may* themselves be praised by them. 11. If you had conquered the Gauls, I should have congratulated you on your victory. 12. He says, that if I had conquered the Gauls, he should have congratulated me on my victory. 13. I congratulate you on your having recovered (*that you have recovered*). 14. Does any man *like* to be ill spoken of? 15. I will hold my tongue, not that I believe the man, but because *it makes no difference* to me. 16. They cried out, 'Why did he advise this? might they depart a *finger's* breadth from the rule of honour?' 17. They asked, 'Was not Caius nearer Romē than Labiēnus?' (Question for *information.*) 18. They answer, that we ought to *consult the interests* of those with whom we *have to live*[27].

[p] For *non quod*, we often find *non eo* or *ideo quod*; but also *non quo*; all with *subj.* '*Not as if not*' is '*non quin.*'

[q] '*Nullus* dubito' belongs to the language of *common conversation*, not to books.

[r] *Sumimus* quo utamur; *capimus* quod habeamus; *prehendimus* quod teneamus. (D.) Sumere (*to take* of my own *free will* and *choice*) is generally spoken of something that we *may* appropriate: capere (*seize upon*) often denotes the taking what does not belong to us. (H.)

Vocabulary 68.

494 [Conjunctions that go with *subjunct.* only.]

As if, quasi = quam si, *relating to* manner; tanquam [a] = tam quam, *relating to* degree; *'just as if.'*
Would that, utinam.
Oh that! o si!
Provided only, dummŏdo; *for which* dum, mŏdŏ [*] *are used separately.* 'Not' *after these words is* 'nē.'
It is nearly the same thing as if, perinde fere est ac si.
As if forsooth, quasi vero.
Perhaps, forsĭtan; *often with* perf. subj.

495 ☞ With these words the general rule for the sequence of tenses (40) is to be observed. The English would mislead us.

Pugnat, quasi *contendat*, *He fights as if he* contended, *or* were contending, &c.

Pugnavit, quasi *contenderet*, *He fought as if he* had been contending, &c.

496 With *utinam* the *pres.* and *perf.* are used, if the thing wished is not to be *represented* (whatever it may *be*) as *impossible to be realized.* The *imperf.* and *pluperf.* express wishes that *are* (in the speaker's opinion) *impossible*, or *unlikely, to be realized.* '*Not*' after utinam is *regularly nē*, but very often *non.*

Exercise 73.

497 (Obs. In the principal clause, the *ita* or *sic* [t], to which *quasi* or *tanquam* refers, is often expressed.)

1. They saluted Caius′, (just) as if he had been consul′. 2. Many, *not to say* all, saluted Caius, as if he had been consul. 3. Would that you were consul! 4. Would that I had been engaged in that battle! 5. Would that I had been able to avoid suspicion! 6. Provided your word be kept, *I don't care a straw for* all the rest. 7. Provided you do not break your word, *I don't care this for* all the rest. 8. Would that the letter had not been written! 9. Live with men, as if the immortal gods saw you. (Insert '*sic*' in the principal clause.) 10. Speak with your friends, as if all men heard you. 11. All men are calling upon me, as if forsooth it were my *business* to assist all men. 12. Would that Varro himself would apply vigorously to my cause! 13. Perhaps some one may say, that these things are too small *to be seen* with the naked eye (*pl.*). 14. How few are there, who apply-vigorously to another man's cause!

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[a] *Also* velut si, velut ac si (*and sometimes* sicut; *poetically* ceu). After *tanquam*, *si* is often expressed and may always be understood.

[*] Mŏdŏ lit. an abl. = '*by measure.*'—Prof. Key.

[t] *Sic* relates more to something *preceding* and actually *given*: *ita* to something *following* and *supposed.* (R. and H.)

§ 63. ANTEQUAM AND PRIUSQUAM.

(*a*) When the principal verb is in the *present* tense, the verb in the clause with *antequam* or *priusquam* may be in the *pres. indicative* or *subjunctive.* 498

(*b*) When the principal verb is in the *future*, the dependent verb may be in the *future perfect*, or the *present subjunctive;* sometimes also it is found in the *present indicative.* 499

(*c*) When the principal verb is in a *past tense*, the dependent verb is either in the *perfect indicative* or in the *imperfect subjunctive:*—in the *perfect indicative*, if there is *no closer connexion* between the two occurrences than *precedence in point of time*, what is stated in the subordinate clause being stated as an *actual occurrence:*—in the *imperfect* (or, if necessary, the *pluperfect*) *subjunctive*, when there *is* a closer connexion between the two occurrences than that of *mere precedence in point of time.* 500

And, generally, *whenever* there is a *closer connexion* between the two clauses than that of *mere priority* (whenever, for instance, it is stated or implied to be *necessary*, *proper*, or *designed* with a view to some *purpose*[u], that the one action or event should precede the other); and whenever the two are contemplated as forming a *connected sequence*, the subjunctive should be used. 501

OBS. When the stress is on the *before, ante* or *prius* stands in the principal clause; either *early in it* (which is their most emphatic position), or just before the *quam*, but not forming one word with it. When they are thus *emphatic*, the verb being in past time, the *perf. indicative* is commonly used (rather than the *imp. subj.*): especially when a *negative* accompanies them: *non ante, nec ante, non prius.* 502

(*a*) Ante rorat quam *pluit*, *It drops before it rains.* 503
Tempestas minatur antequam *surgat*, *A tempest threatens before it gets up.*

(*b*) *Antequam* aliquo loco *consedero*, longas a me literas non exspectabis, Till *I settle somewhere, you will not expect long letters from me.*

[u] In the following passage Livy uses the *ind.* where we should rather have expected the *subj.* 'Sed ante quam *opprimit* lux, majoraque hostium agmina *obsepiunt* iter . . . erumpamus' (xxii. 50). So too in Virgil: 'Sed mihi vel tellus, optem, prius ima dehiscat, | Ante, pudor, quam *te violo*,' &c. Æn. iv. 25. In *Nep.* iii. 2, the *imp. subj.* is used where there seems to be only the simple relation of *precedence in point of time.* 'Aristides interfuit pugnæ navali apud Salamina, quæ facta est prius quam ille pœnâ (exsilii) *liberaretur*.'

{Antequam de republicâ *dicam*, exponam vobis breviter, &c.
Priusquam *respondeo* . . . dicam, &c. (Phil. ii. 3.)
Priusquam *conor* . . . . . proponam, &c. (iii. de Orat. 25.)

(*c*) Hæc omnia *ante* facta sunt, *quam* Verres Italiam *attigit*, *All these things were done before Verres reached Italy.*

Ducentis annis *ante quam* Romam *caperent* in Italiam Galli transcenderunt, *The Gauls crossed over into Italy two hundred years before they took Rome.*

504 (1) (*Eng.*) A mortal body *must necessarily* die.
(*Lat.*) *It is necessary*, that a mortal body should die (corpus mortale interire necesse est; *or* intereat necesse est; *the* subj. *being governed by* ut *omitted*).

(2) (*Eng.*) There *is no living* pleasantly.
(*Lat.*) It *cannot be lived* pleasantly (jucunde *vivi* non potest).

Vocabulary 69.

[Præter, Secundum.]

505 Præter, *beside; beyond, above* (of degree); *contrary to; besides; to say nothing of, except, but.*
Contrary to expectation, præter expectationem.
Contrary to your custom, præter consuetudinem tuam.

Secundum (*from* sequi), 'following.' *Along; after* (of time); *after, next to; according to; in favour of* (with verbs of *judging*, &c.).
He made a decree in your favour, secundum te decrevit.

Exercise 74.

[How are questions of *appeal* to be translated in oblique narration ?]

506 1. I will not leave the city, before I have had an interview with Caius (*b*). 2. Before I set out, I had an interview with Balbus (*c*). 3. He answered that, before he set out, he had an interview with Cæsar. 4. There is no living pleasantly, unless you live (*impers. pass.*) according to nature. 5. Under the guidance of nature there is no going wrong. 6. Contrary to expectation, the Prætor *has made a decree in favour of Caius*. 7. They exclaim, 'Are not hidden dangers always the most difficult to avoid ?' 8. Let us attack the enemy, before the Gauls can come to their assistance. 9. *Next to* my brother, Caius has conferred the most benefits upon me. 10. Who *can deny*, that the Prætor has made a decree in your favour ? 11. *This being the case*, I have no doubt that the Prætor will make a decree in your favour. 12. This being the case, the world *must necessarily* be governed by some wise mind. 13. Virtue must necessarily hate vice. 14. *I am not so foolish as to deny* (486, *i*) that virtue and vice are contrary to each other. 15. If I had not believed Caius, I should never *have put myself in their power*. 16. Who is there who denies this ?

§ 64. Dum, Donec, Quoad, &c.

(*a*) *Dum, donec, quoad* (= *until, till*) take the *indicative*, when they merely *mark the time* up to which the action or state is to be continued. 507

(*b*) *Dum, donec, quoad* (= *until, till*) take the *subjunctive*, when that up to which the action or state is to be continued, is to be represented, not as a *fact*, but only as what *may possibly* occur; especially when it is itself *the object pursued.* 508

(*c*) Dum, *whilst*, takes a *present indicative* even when the principal verb is in a *past tense.* 509

This arose from an endeavour to represent duration in a vivid manner. A past tense is occasionally found, e.g. *Cic. ad Att.* i. 16. ('qui *dum veritus est*, non vidit.') *Nep. Hann.* ii. ('quæ divina res *dum conficiebatur*, quæsivit,' &c.)

Dum, donec, quamdiu, quoad [u] (= *as long as*) take the *indicative.* 510

(*a*) Epaminondas ferrum in corpore retinuit, *quoad renuntiatum* est vicisse Bœotios, *Epaminondas retained the spear in his* body, *till it was reported to him that the Bœotians had conquered.* 511

(*b*) Differant, *donec defervescat* ira, *Let them put off* (the purpose of taking revenge) *till their anger cools.*

(*c*) *Dum* Romani ea *parant* . . . . jam Saguntum *oppugnabatur*, *Whilst the Romans were making these preparations, Saguntum was already besieged.*

Vocabulary 70.

After, postquam; *sometimes* posteaquam (*with* indic. *except in* oratione obliquâ).
Before, antequam.
As soon as, ut primum; quum primum; simul ac *or* atque; *with indic.* 512
When = as soon as, ubi; ut; with *indic.*

(Adverbs of *place* with *gen.*)

Where in the world are you? ubi terrarum es?
Where in the world are we? ubinam gentium sumus?
To such a height of insolence, eo insolentiæ.
To what a degree of madness, quo amentiæ.
As far as I can, quoad ejus facere possum: *where the gen.* ejus *relates to the preceding proposition.*
As far as can be done; as far as possible, quoad ejus fieri potest.
To meet (*is translated by the adv.* obviam *with the* dat. Obviam *from* ob, via).
To march against the enemy, obviam ire *hostibus.*
Nearer, propius *with* dat. *or* acc. *See* 211. *So* proxime.

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[u] In the sense of '*whilst*,' '*as long as*,' *donec* always denotes a space of time carried on to such a *termination*: *dum* denotes this, but more with reference to the *space itself*, than to its *termination*. *Quoad* marks the continuance of the time *quite up to* the point mentioned: it relates to a *demonstrative* expressed or understood in the principal clause.

When the statement introduced by '*whilst*' is the *cause* or *occasion* of what follows, *dum* should be used.

(*Adverbs of* quantity *with* gen.)

Enough, sat *or* satis[v], *of what is* really *enough*; affătim, *of what a given person* thinks *or* feels *enough*. Affătim = *ad fatim*, 'to satiety;' fatis, *an old subst. from the same root as* fatisco, fatigo, *and* fastidium. D.
Abundantly, abunde: *abundance of timber*, abunde materiæ.

513 (*Eng.*) *In addition to this*, he was blind.
(*Lat.*) *There was added to this, that* he was blind (huc *accedebat, ut* cæcus *esset*. With a *pres.* tense, accedit [x]).

514 ☞ With the adverbs meaning '*as soon as*,' the English *pluperfect* should be translated by the *perfect*. In *this* sense, postquam, '*after*,' is usually followed by the *perfect* indicative.—(See note[s], page 89.) When the *pluperf.* is used, the succeeding action is generally not represented as *following* the other *immediately*: e.g. *P. Africanus, posteaquam bis consul et censor fuerat, L. Cottam in judicium vocavit* (Cic. Div. in Cæc. 21): this however is not always the case: e.g. Nep. Lysand. 4 (*end*): *postquam de suis rebus—dixerat,—librum—tradidit*. When *continued* states or *repeated* actions are described, the principal verb being in the *imperfect*, the *imp.* or *pluperf.* is used. 'Simulac se *remiserat* .... *reperiebatur*.' *Nep. Alcib.* 1. (Z.)

Exercise 75.

[How are questions of *appeal* to be translated in direct narration? 427, *c*.]

515 1. As long as he was in the city, I opposed his designs. 2. Men, whilst they teach, learn. 3. Who can deny that men learn whilst they teach? 4. As soon as the business is finished[98], I shall wait upon Caius. 5. As soon as the business was finished *satisfactorily*, he waited upon Caius. 6. Wait till Caius returns[98]. 7. *Let me know*, where *in the world* you are. 8. Men have now arrived (*impers. pass.*) at such a height of madness, that[p] whilst all men *consult their own interests*, no man *provides for the interests of his country*. 9. It is the *part* of a wise man, as long as he lives, to prefer virtue to all things. 10. *In addition to this*, he was *lame of one leg*. 11. *How few there are* who provide-for-the-interests of their country! 12. I am not *the man* to deny, that we ought to provide for the interests of our country. 13. He persuaded the Athenians to *march against* the enemy. 14. Wait at Rome, till you recover. 15. The business is *too difficult to be* finished by any[w] body. 16. *It is not every body who can* finish such[10)] a business in a few days. 17. We learn many things, *whilst we are playing*. 18. Have we (*then*) need of some Greek master *to teach us*[108] *to play upon the lyre?* 19. Let us neither ask what is disgraceful, nor do it[p] when we are asked. 20. He answered, that they ought to march against the enemy.

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[v] *Sat* before polysyllables, *satis* before dissyllables. (*Baumgarten Crusius* ad Sueton.)

[x] Also *accedit, quod* (= *addo* or *additur* quod), when a previously existing fact si simply added to a statement: *accedit, quod* mirifice ingeniis *excellentibus delectatur*.

[w] Show the *ambiguity* of this sentence by translating it in two ways.

§ 65. Quod.

'*That*' is expressed by *quod*, when it introduces the *ground* of a former *statement*, or the *explanation* of a *term* in a former proposition; especially when it refers to a *demonstrative* pronoun or adverb expressed or implied. 516

Such pronouns and adverbs are *id, hoc, illud; eo, ideo, idcirco, propterea, interea, ita, tam, sic, &c.*

Verbs of the affections (*rejoice, grieve, wonder*, &c.) are followed by *quod*, or by the *accusative* with the infinitive [x]. 517

Quod takes the *indicative*, except when it introduces the *ground of another person's judgement* or *conduct;* when it takes the *subjunctive* (by 461). 518

Of course it must be followed by the subjunctive in *oblique narration;* and it must be remembered that when an *acc.* with *infin.* follows a verb of *saying*, &c. the narration *is* oblique.

The *ground* of an accusation is, of course, in the subjunctive (by 461); so also the reason for which *another person praises* or *blames* any body. 519

Quod with a verb is often the proper way of translating the *participial substantive* under the government of a preposition. 520

(1) (*Eng.*) He accused him *of having betrayed* the king.
(*Lat.*) He accused him, *that he had betrayed* the king (quod with *subj.*).

(2) (*Eng.*) *His having spared* the conquered, is a great thing.
(*Lat.*) *That he spared* the conquered, is a great thing:
(*or*) *That* (or, *this*) that he spared the conquered, is a great thing [y].

(3) (*Eng.*) He *praised* (or *blamed*) him, *for having done* this.
(*Lat.*) He *praised* (or *blamed*) him, *that he had* done this.
(*Quod* with *subj.*: the *indicative* would intimate that the *narrator* believed him to *have actually done* it.)

(4) (*Eng.*) Many persons admire poems *without* understanding them.
(*Lat.*) Many persons admire poems, *nor* understand them.
(neque intelligunt.)

(5) (*Eng.*) You cannot be ruined *without* ruining others.
(*Lat.*) You cannot be ruined *so as not* to ruin others.
(*ut non* [z] with *subj.*)

[x] *Quod*, introducing the statement as a *fact*, is naturally better suited to the *past* than to the present. 'Gaudeo *quod scripsisti*' is better than '*te scripsisse*.' (Z.)

With verbs that express an *emotion* or *feeling* (*gaudeo, doleo, miror*), the *acc.* with *inf.* is the more common: with those that express the *manifestation* of an emotion or feeling (*laudo, reprehendo, accuso, misereor, gratias ago, gratulor, consolor*), *quod* is *preferred*. (Z., 8th ed.)

[y] Magnum est *hoc, quod* victor victis pepercit.

[z] Or '*quin*' if the sentence is of a negative character.

Vocabulary 71.

521 *To be pained; grieve for*, dŏlēre[a]; with acc., *or* abl. *with* de.
Grieve; grieve for, mœrēre; *with* acc. or abl.
To mourn; bewail, lūgēre.
To be glad, lætari.
To rejoice, gaudēre[b], gāvīsus sum.
Exceedingly, vehementer.
To recruit oneself, se refĭcere.

[The preposition *De*.]

De, *concerning, about; down from; from* (Cicero has, audire *de* aliquo: so ĕmere, conducere *de* aliquo): *of*, with partitives: *by* or *according to*, of advice, de consilio meo.
With words of *time*: *in the middle of the night*, mediâ de nocte.
By night, de nocte.
Late at night, multâ de nocte.
On purpose, de industriâ.
To know a man by face, de facie nosse.
Unexpectedly, de improvīso.

Exercise 76.

[In sentences dependent on an *infin.*, what tenses are sometimes found instead of the *imperf.* and *pluperf.* subj.? 469, *d.*]

522 1. Know that I do not know the man even by face. 2. I am exceedingly glad, that you have finished the business to your satisfaction. 3. I rejoice, that you have *obtained a triumph for a victory over the Gauls.* 4. I shall wait at Rome, till I recruit myself. 5. He answered, that he was going to remain at Rome till he had recruited himself. 6. I will not leave Rome, before I have recruited myself. 7. Caius praises the greatest poets *without understanding* them. 8. I had rather be a good man *without seeming* (one), than seem one *without being* (so) [Translate with *ut*]. 9. Would you prefer being wise *without seeming* (so), or seeming wise *without being so?* 10. I did not fear, that any one would grieve for the death of abandoned citizens. 11. No one ever grieved more for the death of his only son, than he grieved for that of his father. 12. Why should I now bewail the life of men? 13. This being the case, *what reason have* we[109] for bewailing the death of

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[a] *Dolere* is to *feel pain* or *sorrow*; *mœrere* (or *mærere*) is to *show* it by outward signs that are *involuntary*, arising from an *irresistible* feeling (and thus *mærere* and *mæror* rise above *dolere* and *dolor*): *lugere* is to *show* it by *conventional* signs; to *mourn*. (D.)

[b] *Gaudere* is to *feel* joy; *lætari* is to show it by *joyful looks*, &c. D.; who thinks Cicero mistaken when he makes *lætari* express an *exulting, triumphant* joy, *gaudere* a more temperate delight. But *could* Cicero be mistaken on *such* a point, involving no principle of etymology, but only a correct perception of the relative force of two words in common use? At all events, according to *Döderlein's* own explanation, *lætari*, expressing the *manifestation* of joy in consequence of an *irresistible feeling*, might be expected to rise above *gaudere*, just as *mærere* above *dolere*.

abandoned citizens? 14. *How few are there*, who would bewail the death of Caius? 15. They[p] set upon the enemy unexpectedly, and put them to flight. 16. He did it in such a manner (*ita*), that it seemed to be done on purpose.

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§ 66. THE ROMAN CALENDAR.

The Roman months were of the same number of days as the English months, but were differently divided. 523

The first day of the month was called the *Kalends* (Kalendæ): the *Nones* (Nonæ) fell on the *fifth* or *seventh*: the *Ides* (Idus, uum, f.) were always eight days after the *Nones*, that is, on the *thirteenth* or *fifteenth*. 524

In *March*, *July*, *October*, *May*, 525
The nones were on the *seventh* day.

(And therefore the *Ides* on the *fifteenth*.)

Days between the Kalends and the Nones were reckoned by their distance from the Nones: those between the Nones and the Ides by their distance from the Ides: those after the Ides by their distance from the Kalends of the following month. 526

Hence a day after the fifteenth of *May* would be such a day before the Kalends of *June*.

Suppose we take the *third of March*: this is a day before the *Nones* of March, which happens on the *seventh*. Now 7—3=4: but the Romans reckoned *both days in*, so that they would call the *third* of March *not the fourth*, but the *fifth* day before the Nones. 527

To suit this Roman way of reckoning, we must subtract the given day from the *number of the day* on which the Nones or Ides fall *increased by one*. If the day be one before the Kalends, we must subtract from *the last day* of the month *increased by two*. If the remainder be *two*, the day will be *pridie*; because the day the Romans would call the *second day before*, was '*the day before*,' as we speak. 528

Thus take the 3rd, 9th, 23rd of June:

(1) In June the Nones are on the *fifth*: therefore three must be subtracted from (5 + 1 =) *six*: and the remainder being 3, the day is 'the third day before the *Nones* of June.' 529

(2) In June the Nones being on the fifth, the Ides are on the *thirteenth*, and the subtraction must be from *fourteen*. Hence subtract 9 from 14; the remainder being 5, the day is the *fifth* day before the Ides of June.

(3) Since June has *thirty* days, we must subtract from thirty-two.

Hence subtract 23 from 32; the remainder being 9, the day is the *ninth day before the kalends of June*.

(The adjective forms are used with the months[c], and *Idus* is *fem.*)

530 To express *when?*

'On the third before the Kalends of March' is by rule '*die tertio* ante Kalendas Martias,' which was shortened by the omission of *die* and *ante* into '*tertio Kalendas Martias*,' or iii. *Kal. Mart.*

But another form is used (almost exclusively) by *Cicero* and *Livy*: this form is '*ante diem tertium Kalendas Martias*,' shortened into 'a. d. iii. *Kal. Mart.*' a form which cannot be explained *grammatically*.

This *ante-diem* came to be treated as an indeclinable substantive, and the prepositions *ad*, *in*, *ex*, were prefixed to it, as to other substantives of time.

531 [*When? on what day?*]

Natus est Augustus *ix. Kalendas Octobres*, *Augustus was born on the twenty-third of September* (32—9 = 23).

Claudius natus est, *Kalendis Augustis*, *Claudius was born on the first of August.*

Claudius obiit (*or* excessit) *iii. Idus Octobres*, *Claudius died* on the thirteenth of October (16—3 = 13).

Meministine me *ante diem* (a. d.) *xii. Kalendas Novembres* dicere in Senatu? *Do you remember that I spoke in the Senate on the* 21*st of October?* (33—12 = 21.)

[*Against* or *by* such a day: *for* such a day.]

Consul comitia *in ante diem tertium Nones Sextīles* (= Augustus[d]) edixit, *The Consul fixed the elections by an edict for the third of August* (6—3 = 3).

In *ante dies octavum et septimum Kalendas Octobres* comitiis dicta dies, *The time of the elections is fixed for the twenty-fourth and twenty-fifth of September* (32—8 = 24).

Capuam venire jussi sumus *ad Nonas Februarias*, *We are ordered to come to Capua* by the fifth of February.

Vocabulary 72.

532 *Elections*, Comitia, orum; properly, 'the assembling of the people,' for the purpose of electing the Consuls, &c. &c.

To my election, ad mea comitia; i.e. to the meeting at which I am *to be* elected or rejected.

To suffer, sĭnere*, sīv-; păti, ior, pass-.

[c] These forms are, Januarius, Februarius, Martius, Aprilis, Maius, Junius, Quintilis (*or* Julius), Sextilis (*or* Augustus), Septem-, Octo-, Novem-, Decembris.

[d] The months of July and August were called *Quintilis*, *Sextilis*, respectively (= the *fifth* and *sixth* month, reckoning from *March*, the old beginning of the year), till those names were exchanged for *Julius* and *Augustus* in honour of the two first Cæsars.

* *Sinere* is properly '*to let go*,' '*not to stop*:' *pati* is, '*not to prohibit*:' *sinere*

To lose flesh, corpus amittere.
To stay in a place, commŏrari.
Compel, cōgere, coēg-, coact-.
The day before the Ides, pridie Idus; or pridie Iduum.
To fix by edict, edīcere *with* acc.
It is worth while, operæ pretium est.

(*a*) (*Eng.*) *Instead of reading*, he is at play. 533
(*Lat.*) He is at play, *whereas he ought* to read (quum *debeat*).

(*b*) (*Eng.*) *Instead of growing* rich, he is growing poor.
(*Lat.*) He is growing poor, *whereas he might* grow rich (quum *posset*).

(*c*) (*Eng.*) *Far from thinking this*, I hold &c. 534
(*Lat.*) *It is so far off that* I should think this, that I hold &c. (tantum abest ut—ut[e] &c.)

Exercise 77.

1. Tiberius died on the sixteenth of March. 2. Nero was born 535
on the fifteenth of December. 3. Caius was born on the fifteenth of October. 4. Balbus died on the twelfth of August. 5. Vitellius was born on the 24th of September; or, as some say, on the seventh of September. 6. The Consul has fixed (by edict) the elections for the 21st of July. 7. I believe that the elections will be fixed for the ninth of April. 8. *Say* that I shall *not* be angry with him, if he does not come[98] to my election. 9. I am compelled to stay here till I recruit myself; for I have lost both flesh and strength. 10. There are some who think that the elections will be fixed for the ninth and tenth of July. 11. Instead of being with me, he is at his own house. 12. Instead of being very rich (as he might have been), he is very poor. 13. Instead of applying vigorously to the affair, he is gone into the country. 14. I am so far from praising, that I can scarcely restrain myself from calling you a betrayer of your country. 15. I am so far from believing *any* body (*no matter who he may be*), that I scarcely believe you. 16. I was so far from being ill spoken of, that all men praised me. 17. There were some who laughed.

§ 67. CONNEXION OF PROPOSITIONS BY THE RELATIVE. IMPERATIVE FORMS.

Any *relative* pronoun or adverb may be used for the corresponding 536
demonstrative with the conjunction '*and*' (and sometimes *but*, *for*, *therefore*, &c.).

has for its *immediate object the person acting*, *pati* the *action itself*: *sinere* is *commonly*, though not exclusively, followed by *ut* with the subj.; *pati* by the *acc.* with *infin.* (D.)

[e] Tantum abest ut nostra miremur, ut . . . . nobis ipse non satisfaciat Demosthenes. Sometimes the second *ut* is omitted, the clause having *vix* or *etiam*: 'tantum abfuit ut inflammares nostros animos; somnum vix tenebamus.' (*Cic.* Brut. 80.)

537 When in English such a clause as '*they say*,' '*as—says*,' &c. is inserted parenthetically in a relative sentence, the verb of this clause should generally be made the principal verb of the relative clause in Latin, the other verb being put in the infinitive.

538 When in English the relative pronoun is separated from its verb by another clause, which contains a demonstrative pronoun, the relative should be expressed in *that clause* in Latin, and the demonstrative be expressed or understood in the other.

539 The imperative may be expressed by several circumlocutions:

(1) The imperat. of *command* by *cura ut* (take care to), *fac ut* (or *fac* only) with *subj*.

(2) The imperat. of *prohibition* by *cave* with *subj*. (governed by *ut* omitted), or *noli* with *infin*[f].

540 (*a*) (*Eng.*) Two and two make four: *and* if *this* is granted, &c.
(*Lat.*) Two and two make four: if *which* is granted, &c.

(*b*) (*Eng.*) Caius, *who, they say*, was killed at Lugdunum.
(*Lat.*) Caius, *whom* they report to have been killed &c.

(*c*) (*Eng.*) Crassus, *who*, as Lucilius tells us, never laughed but once.
(*Lat.*) Crassus, *whom* Lucilius *reports to have* never *laughed* but once.

(*d*) (*Eng.*) Narratives, by *which*, when we read *them*, we are affected.
(*Lat.*) Narratives, *which*, when we read, we are affected.

(*e*) (*Eng.*) Success, with *which*, if *it* should fall to our lot, we should be dissatisfied.
(*Lat.*) Success, if *which*[g] should fall to our lot, we should be dissatisfied.

(*f*) (*Eng.*) I did this; *and* if you had not thwarted *me*, &c.
(*Lat.*) I did this; *whom* if you had not thwarted, &c.

541 ☞ '*Will*' and '*would*,' '*will not*,' and '*would not*' are often principal verbs, to be translated by *velle* and *nolle* respectively.

They are to be translated when for
will, *would*, we may substitute
is (are, &c.) *willing*, *was*, (were, &c.) *willing*.

Vocabulary 73.

542 [Phrases with e, ex; præ, pro, in.]

To have a pain in my feet, ex pedibus laborare, *or* dolēre.
To cook with water, ex aquâ coquere; cox-, coct-.
From a wall, ex muro.
Opposite; over against, e, *not* ex regione[a].
To be tired with a journey, e viâ languēre.
To live according to nature, e naturâ vivĕre.
From the heart, ex animo, *in sincerity*.
It is for my interest, e re meâ est[h].
To place *on a table*, in mensâ.

[f] *Cura ut* quam primum *venias*. *Fac* animo forti, magnoque *sis*.
Cave putes, *or* noli putare.
Such forms in English are, '*take care to*,' '*be sure you*,' '*mind you*,' &c.
[g] In Latin, the relative must stand before *si*.
[a] Another noun will, of course, follow *regione*, in the *gen*.
[h] So, e republicâ est.

For = owing to, especially of *obstacles*, præ, with abl.

In comparison with him, præ illo.

Pro virili parte, according to one's duty or power as an individual (*not* 'with all one's might'); as far as an individual can.

Pro re natâ (according to the thing that has arisen) = according to *circumstances*.

Pro eo ac *mereor, according to my deserts*.

Safe, salvus; incolumis[1].

Exercise 78.

1. *I for my part* wished this: *and* if Pompey had not envied me, the republic would now be safe. 2. Philosophy teaches, that the world moves: *and* if *this* be true, we almost must necessarily move. 3. Who can deny, that this is for my interest? 4. The gods will requite me according to my deserts. 5. Is it not certain, that the gods will requite you according to your deserts? 6. I am sorry, that you have a pain in your head. 7. If you had done this, I should have praised you from my heart. 8. You will not be able to see the sun for the multitude of our javelins. 9. Caius, being tired of his journey, was killed by his slave. 10. They answered, that they *would* receive us. 11. Did he not answer, that he would not receive us? 12. *Do not think*, that the soul is mortal. 13. Take care to finish the business to my satisfaction. 14. Do not think, that every man can command himself. 15. Be sure to come to my assistance as soon as possible. 16. Who will deny, that these things are for the interest of the republic? 17. I cannot speak for sorrow. 18. Be sure not to impute this to me as a fault. 19. Be sure not to hurry. 20. Be sure not to believe, that it is necessary to make haste; *for*, if you believe *this*, it is all over with us. 21. The moon is eclipsed, when it is opposite to the sun. 22. May I not determine what should be done according to circumstances? 23. It is the part of a good citizen to defend the republic as far as an individual can. 24. Benefits, *for which*, if you confer *them* upon me, I will prove myself grateful (*memor*). 25. You may eat the food[p] which is placed on the table. 26. He says, that he will not eat the cheese[p] which is placed on the table. 27. I shall do what appears[98] best to be done according to circumstances. 28. There were some, who could not speak for sorrow. 543

[1] A person is *tutus* when he *is* in safety; *securus* when he *believes* himself to be so, and is *without care* (se-curus) or *anxiety* on the subject.

Hence 'Ne sit *securus*, qui non est *tutus* ab hoste.'

Of *salvus, sospes, incolumis*,—*salvus* says the least (as it properly relates to *existence*); *sospes* more, as it points to the protection of a higher power; *incolumis*, the most of all, as it excludes not only *annihilation*, but even the supposition of any *injury* or *attack*. (D.)

§ 68. On the Roman Way of reckoning Money.

544 The Romans reckoned their money by *sesterces*: and by *nummus*, when it means a *coin*, *sestertius* is always meant.

545 A *sestertius* (= 1 d. 3¾ q.) was not quite equal to *twopence* of our money.
A *sestertium* = a *thousand* sestertii: it was the name of a *sum*, not of a *coin*.

546 *Sestertii* and *sestertia* are used quite regularly with numeral adjectives: but *sestertium* in the singular is used in a very peculiar way with numeral adverbs.

547 ☞ With numeral adverbs *sestertium* means so many '*hundred thousand sesterces.*'

Hence Sestertium *semel** = 'a hundred thousand sesterces.'
Sestertium *decies* = *ten* 'hundred thousand sesterces' = a million sesterces.
Sestertium *vicies* = 20 'hundred thousand sesterces' = two million sesterces. &c. &c.

Obs. With numeral adverbs *below* '*ten times*,' so many *hundred thousand sesterces* are meant.

With numeral adverbs *above* and *multiples* of 'ten times,' throw away the cipher from the units' place, and you have the number of '*millions of sesterces*.'

Thus, if 'sestertium *sexcenties*' were the sum; throwing away 0 from the units' place of 600, we have '60 *millions of sesterces*' for the sum.

With intermediate numerals, the sum is easily obtained by these rules:
Sestertium *ter* vicies = '2 *million*, 3 *hundred thousand sesterces*.'

548 In this construction *sestertium* is declined:
Sestertium vicies, two million sesterces.
Sestertii vicies, of two million sesterces, &c.

549 In turning the number of sesterces into Latin, remember that to the *numeral* before '*millions*' I must add a cipher in the *units'* place (in other words, multiply it by 10) to get the *numeral adverb*, that is to go with *sestertium*. Thus in '2 million sesterces,' by adding a cipher in the units' place to 2, I get 20, and *vicies* is the adverb required.

	£	s.	d.
* A sestertium =	8	1	5½
Sestertium semel =	807	5	10

Sestertium *decies, centies, millies*, &c. (that is, the multiples of *semel* by 10) are got approximately by this rule:

Rule: For every cipher in the proposed multiple add to the *right* hand of 807 one figure taken (successively) from the *left hand* of the series 291666 continued *ad infinitum*.

Thus to get *sestertium millies*, since 1000 has 3 ciphers, I must add 3 figures (291) taken from the left hand of the given series to the right hand of 807.

Hence *millies sestertium* = £807291 in whole numbers.

(*a*) *Sex millibus* ædes conduxit, *He hired a house for* six thou- 550
sand (sesterces).
(*b*) *Sex sestertia* persolvit, *He paid* six thousand sesterces.
(*c*) In *sestertio vicies* (splendide se gerens), On a fortune of two million sesterces.

Vocabulary 74.

551 *Inheritance*, hæreditas.
To keep up a certain state, splendide se gerere; gess-, gest-.
A freedman, libertinus; *but if spoken of in reference to his* master, libertus. *Thus* Brutus's libertus *is one of the class* libertini.
Descended from, oriundus:—'*nati* Carthagine, sed *oriundi* ab Syracusis; born at Carthage, but of Syracusan extraction,' *or* 'descended from a family that had formerly lived at Syracuse.'
Meanly, sordide.

Exercise 79.

1. He kept up a certain state with a fortune of three million sesterces. 2. With a fortune of two millions of sesterces he kept up more state than Caius, who had received 10 millions from his father. 3. Caius, the freedman of Brutus, left more than[k] 15 thousand sesterces. 4. That you, with a fortune of 10 millions, should live so meanly! 5. Caius, who was of Syracusan extraction, sent Brutus two hundred thousand sesterces as a present. 6. On the 23rd of November, Balbus sent me as a present twenty thousand sesterces. 7. He gave them three thousand sesterces a-piece. 8. From this inheritance Atticus received about ten million sesterces. 552

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§ 69. ON THE DIVISION OF THE AS: THE METHOD OF RECKONING FRACTIONS, INTEREST, &c.

As			
Deunx		$\frac{11}{12}$	of an *As*.
Dextans	($\frac{10}{12}$ =)	$\frac{5}{6}$	
Dodrans[1]	($\frac{9}{12}$ =)	$\frac{3}{4}$	
Bes (bessis)	($\frac{8}{12}$ =)	$\frac{2}{3}$	
Septunx		$\frac{7}{12}$	
Semis (semissis)	($\frac{6}{12}$ =)	$\frac{1}{2}$	
Quincunx		$\frac{5}{12}$	
Triens	($\frac{4}{12}$ =)	$\frac{1}{3}$	
Quadrans	($\frac{3}{12}$ =)	$\frac{1}{4}$	
Sextans	($\frac{2}{12}$ =)	$\frac{1}{6}$	
Uncia		$\frac{1}{12}$	

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k With *amplius, plus, minus*, &c. quam is often omitted; the noun standing in the case it would have stood in, if *quam* had been expressed. *Sometimes* however the *ablat.* follows these adverbs.

1 Dodrans = de-quadrans

554 These words were used to express the *fractions* set down opposite to their names.

555 The same division was used in reckoning the interest of money, which was due *monthly*. *Asses usuræ* = *one As* per month for the use of a *hundred*. This was called *centesimæ* usuræ, because in 100 months a sum equal to the whole principal would have been paid.

Asses *or* centesimæ usuræ	=	12 per *cent.*
Deunces	usuræ	11
Dextantes		10
Dodrantes		9
Besses		8
Septunces		7
Semisses		6
Quincunces		5
Trientes		4
Quadrantes		3
Sextantes		2
Unciæ		1

Binæ centesimæ = 24 per cent., and so on.

556 (*a*) Statura ejus quinque pedum et *dodrantis* fuit, *His height was five feet and* three-fourths (*five feet* nine).
(Eum) hæredem fecit *ex dodrante*, *He left him heir* to three-fourths of his estate.
(*b*) *Assibus usuris* grandem pecuniam collocavit, *He invested a large sum of money* at 12 per cent.

Exercise 80.

557 1. Caius, the freedman of Balbus, has been made heir to one half of his estate. 2. He has left one Caius, of Carthaginian extraction, the heir to seven-twelfths of his estate; from which inheritance he will receive, I think, about six hundred thousand sesterces. 3. The freedman of Brutus, who died at Rome on the third of August, has left nearly fifteen million sesterces; *and* it is thought that Caius has been left heir to half *his* estate. 4. He is said to have lodged a large sum of money in the hands of[m] Balbus at 9 per cent.

[m] *Apud* aliquem collocare.

TABLE

OF

DIFFERENCES OF IDIOM,

&c.

English.	Latin.
1. You and I, Balbus and I,	I and you, I and Balbus.
2. *Says* that he has *not*[a] sinned.	*Denies* (*negat*) that he has sinned.
Says that he has *never* &c.	*Denies* that he has *ever* &c.
3. He promises *to come.*	He promises *that he will come* (*acc.* with inf.—*se venturum*).
He hopes *to live.*	He hopes *that he shall live* (*acc.* with inf.).
He undertakes *or* engages *to do it.*	He undertakes *to you* (*me*, &c.) *that he will do it* (*acc.* with inf.).
He pretends *to be mad* (16).	He pretends *that he is mad* (*acc.* with inf.: *pron.* expressed,—*se furere*).
4. To have a prosperous voyage.	To sail from (= *according to*) one's thought *or* intention (*ex sententiâ navigare*).
5. To my, his, &c. satisfaction: satisfactorily; successfully.	*Ex sententiâ.*
6. To fight *on horseback.*	To fight from (*ex*) a horse[b].
6*. It is *a breach* of duty.	It is *against* (contra) duty.
7. He sends the most faithful slave he has.	He sends the slave, *whom* he has the *most faithful.*
8. He was *the first to do* this. (*Or*) He was *the first who did this.*	He the first (person) did this (55).
So, He was the only one *who* did it.	He *alone* did it (*solus fecit*).

[a] Obs. '*Says not*' should not be translated by *nego*, unless it is in answer to an *actual* or *virtual question*, or an implied opposition to the *affirmation* of others, to some opinion which others *do*, or *probably may*, hold. When the '*not*' is closely connected with the following verb, it should be translated by *non*.

[b] *Ex equis*, if more persons than one are spoken of.

English	Latin.
9. *Such* is your temperance, Or, *With your usual* temperance.	*Which* is your temperance *Of which* temperance you are. *For* (= in proportion to) your temperance (56).
10. *As far as* I know	*Which* I may know (*quod sciam*).
11. It's all over with . . .	It is done concerning (*actum est de*) . . .
12. To *make* the same boast.	To boast the same thing (59).
To *make* the same promise.	To promise the same thing (59).
To *make* many promises. To *utter* many falsehoods.	To promise, To lie } many things.[c]
13. To take by storm.	*To fight* a place *out* by force (*per vim expugnare*).
14. That nothing . . .	Lest any thing (*ne quid*).
That nobody . . .	Lest any body (*ne quis*).
That never . . .	Lest ever (*ne unquam*).
That *no* weapon . . . [This is only when 'that' introduces a *purpose*.]	Lest any weapon (*ne quod* telum).
15. No food is so heavy *as not to be* digested, &c.	No food is so heavy *but* (*quin*) *it may be digested*, &c.
He is *so* foolish *as to* think, &c.	So foolish *that* he *thinks* (*ut*), 66, *d*.
16. She *never* saw him *without* calling him, &c.	She never saw him, *but* (quin) she called him, &c.
17. He could scarcely be restrained *from throwing*, &c.	He could scarcely be restrained *but that* (quin) he *should throw* (88).
18. I left nothing undone to appease him.	I left undone (*prætermisi*) nothing, *that* I should *not* (*quin*) appease him.
I cannot but &c.	I cannot do (anything) but that (*facere non possum quin*) &c.
19. I will not object *to your doing it*.	I will not object *but that* (*non recusabo quin* or *quominus*) you should do it.
20. It cannot be that the soul is not immortal (89).	It cannot be (*fieri*) but that (*quin*) the soul is immortal.
21. Nothing prevents him from doing it.	Nothing prevents (*obstat*) *by which* he should *the less* do it (*quominus* faciat).
So, nothing deters him from doing it.	Nothing deters him *by which* he should *the less* do it (99).
22. It was *owing to you that* I did not succeed.	It stood through you by which I should the less succeed (*per te stetit quominus*, &c. 99).
23. By sea and land.	By land and sea.
24. To be within a very little of. *Or*, But a little more and . . .	To be a very little distant *but that* . . . [minimum abesse (*impers.*) quin.]
Not to be far from	Haud multum, Haud procul } abesse.
25. I almost think[c], I don't know whether } &c.	Haud scio an; nescio an &c.
I am not sure *that any*. I don't know whether (or *that*) *any* . . .	I don't know *or no* . . . (116).

[c] *Haud scio an, nescio an, dubito an,* may be followed by the *negatives, nemo, nihil, nullus, nunquam,* or by the forms that *follow* negatives, *quisquam, quicquam, ullus, unquam. Haud scio an nemo* approaches nearer to a denial than *haud scio an quisquam.* (G.)—But Cicero and his contemporaries never omit the negative. *Matthäi, Hand*, &c.

	English.	Latin.
	I don't know whether (or *that*) *any*† *body*.	I don't know *or nobody* . . . (116).
	☞ If it is '*any* author,' &c. *nemo scriptor* (*poeta*, &c.) is more common than *nullus scriptor*.	
26.	To take away any one's life.	To snatch away life to (= *from*) any one (vitam alicui eripere. 132).
27.	The city *of* Rome, the island *of* Cyprus.	The city Rome; the island Cyprus.
	He did this *as* (or *when*) Consul.	He Consul (= being Consul) did this.
28.	{ I may go. / I am permitted to go. }	To me it-is-permitted (*licet*) to go (124).
	I *ought* to do it.	It behoveth me (*oportet* me) to do it.
	I *ought* to have done it.	It behoveth me (*oportuit*) to do it (126).
29	I am at leisure to read.	There-is-leisure (*vacat*) to me to read (154).
30.	I have *need* of food.	{ (1) There is to me a business with food (*prep.* omitted). / (2) Food is a business to me. }
	There is need of { making haste. / deliberation. / prompt execution. }	There is need of (Opus est) { (the matter) *being hastened.* / (the matter) *being consulted.* / (the matter) *promptly done.* } (177.)
31.	How many are there *of you*?	How many are ye? (*quot estis?*)
	How many are there *of us*?	How many are we? (*quot sumus?*)
	Three hundred *of us* are come.	We (being) three hundred are come. (Trecenti venimus.)
	Of whom there are { few. / very many. }	*Who are* { few. / very many. }
	Very many *of which* . . .	Which very many (quæ plurima).
32.	*Some* mock, *others* approve.	*Others* mock; *others* approve (alii—alii).
33.	*One* was a Greek; *the other* a Roman.	*The other* was a Greek; *the other* a Roman (alter—alter).
34.	Such a lover of truth.	So (*adeo*) loving of &c.
35.	To take in good part.	Boni consulere ‡. (See 185*.)
36.	He was condemned *in his absence*.	He *being absent* was condemned.
37.	To prefer a capital charge against Caius.	To make Caius an accused-person (*reus*) of a capital matter (187).
	To bring an action against a man for bribery.	To make a man an accused-person of bribery (*gen.*); *or*, about bribery (*de*).
	To prefer a charge of immorality against Caius.	To make Caius an accused-person (*reus*) about morals (de moribus: 187).
	To *inform* a man of a plan.	To make a man *surer* of a plan (*certiorem* facere).
38.	Without any danger . . .	Without (*expers*, adj.) *all* danger . . .
39.	It is *characteristic* of . . .	It is (*a mark*) of . . .
	It is *incumbent* on . . .	It is (*the duty*) of . . .
	It is *for* . . .	It is (*the character, privilege*, &c.) of . . .
	It *demands*, or *requires*, firmness.	It is (*a thing*) of (= for) firmness.
	It *shows* or *betrays* / It is a *proof* or *mark* of } weakness.	It is (*a mark*) of weakness

† After '*I almost think*,' '*I am inclined to think*,' when these phrases are translated by *haud scio an* or *nescio an*, the negative will be omitted or inserted in the Latin exactly as in the English.

‡ Æqui boni facere: in bonam partem accipere.

	English.	Latin.
	Any man may do it.	It is *any* man's (*task*) to do it.
	It is not every man who can, &c.	It is not every man's (*task*) to do it (non *cujusvis est*), &c.
	It is wise.	It is (*the conduct*) of a wise man. ☞ Words in brackets to be omitted.
40.	To reduce to subjection. To bring under his dominion.	To make of his own dominion (*suæ ditionis facere*).
41.	To be *capitally* condemned.	To be condemned *of the head.*
	To be acquitted of *a capital* charge.	To be acquitted *of the head.*
42.	Common to me *and* you.	Common to me *with* you.
43.	To compare things *together.*	To compare things *amongst* (or *between*) *themselves* (inter se), 221 (*c*).
44.	To threaten *a man with* death.	To threaten *death to a man* (222).
45.	To prefer death to slavery.	To *reckon* slavery *after* death (servitutem morti *posthabere*, 227). [or, as in Eng., with *anteponere.*]
46.	To surround the city with a wall.	To give-round (*circumdăre*) a wall to the city [or as in Eng.].
	To besprinkle a man with praises.	To besprinkle (*aspergere*) praises to the man [or as in Eng.].
	To put on a garment.	To clothe (*induere*) myself with a garment; *or* to put-on (*induere*) a garment to myself.
47.	To take the enemy's camp, baggage, &c.	To strip (*exuere*) the enemy of their camp, baggage, &c. (*abl.*) 233.
	To obstruct (*or* cut off) the enemy's flight.	To shut up (*intercludere*) flight to the enemy (233).
	To cut off the supplies of the Gauls.	To shut up (*intercludere*) the Gauls from their supplies (abl. *commeatu*), 233.
	I have (*or* possess) a book.	There is a book to me.
	I have (*or* possess) two books.	There are two books to me (238).
48.	To come / To send / To set out } to the assistance of Cæsar.	To come / To send / To set out } to Cæsar *for* an assistance (*dat.*). (Auxilio venire, mittere, proficisci.)
49.	To give as a present.	To give *for* a present (dono dare)
	To impute as a fault.	To give it / To turn it } *for* a fault (*dat.*). (Culpæ, *or* vitio dare, *or* vertere.)
50.	To be *a reproach,* or disgraceful.	To be *for a* reproach (opprobrio esse).
	To be very advantageous.	To be for a great advantage (magnæ utilitati esse).
	To be odious; hateful.	To be for a hatred (*odio esse*). (So *impedimento, honori,* &c. esse.)
	Obs. '*How*' before the adj. must be '*quantus*' in agreement with subst.	Quanto odio est! (*how* odious it is!)
[51.	To throw himself at Cæsar's feet.]	[*Se* Cæsari *ad pedes projicere*; or literally.] See p. 69, note 1.
52.	Caius would say . . . Caius used to say . . .	*Dicebat.*
53.	I fear that he *will* come.	I fear *lest* he come (*ne* veniat).
	I fear that he *will not* come.	I fear *that* he come (ut veniat*).

* Or, ne non veniat.

	English.	Latin.
54.	The war *against* Pyrrhus. Connexion *with* Pompey. Rest *from* labours. Wrongs *done to* Caius.	The war *of* Pyrrhus Connexion *of* Pompey Rest *of* labours Wrongs *of* Caius } *Genitive.*
55.	He did it *that* he might *the more* easily escape.	He did this, *by which* (*quo*) he might more easily escape.
56.	To make Cæsar retire.	To make that Cæsar should retire (*facere*, or *efficere ut* &c.).
57.	*It is becoming to* (or *in*) *an orator* to be angry, &c. *So*, it *is unbecoming to* (or *in*) an orator . . .	It *becomes an orator* to be angry, &c. (*oratorem decet.*) (*Oratorem dedecet* . . .) 259.
58.	This victory *cost* them many wounds.	This victory *stood*[d] to them at many wounds (*abl.*) 266. [Compare the Eng. 'this *stood me in* a large sum.']
59.	Hardly any body.	Almost nobody (*nemo fere*), 249.
60.	Make a bad, &c. use of, &c.	*Use badly* (273).
61.	He deserves to be loved.	He is a deserving person who should be loved (dignus est qui ametur), 276.
62.	To inflict punishment on a man.	To affect a man with punishment (276) (aliquem pœnâ afficere).
63.	To gain a triumph for a victory over the Gauls.	To triumph concerning (*de*) the Gauls.
64.	A blessing on } your Good luck, *or* success to } valour. Go on in your valour!	Be thou increased in valour (macte *virtute esto: voc.* for *nom.* 280). (*Plur.* macti *este!*)
65.	You are envied, spared, favoured, answered, &c.	*It is envied* (spared, favoured, answered, &c.) *to you* (290).
66.	I don't know when the letter will be written.	I don't know when *it will be* (*quando futurum* sit) that (*ut*) the letter be written (290).
67.	*It seems, is said*, &c. that Caius has retired.	*Caius seems, is said*, &c. to have retired (nearly always).
68.	We *have walked*, come, &c.	*It has been walked*, come, &c. (that is, *by us*; ambulatum, ventum, est). [This is only an *occasional* and *possible* construction.]
69.	To have reigned above six years.	To be reigning his seventh year.
70.	Before the Consulship of Caius.	*Before Caius Consul* (ante Caium consulem).
71.	He went to *a school at Naples.*	He went to Naples to (*prep.*) a school.
72.	We should all praise virtue. A time *to play.* Fit *to carry* burdens. He is born (*or* inclined) *to act.* Prepared *to take up arms.*	Virtue is *to-be-praised* by all (*laudanda*). A time of playing. Fit for burdens *to be carried* (*oneribus gestandis* idoneus). He is born (*or* inclined) for acting (*ad* agendum). Prepared for (*ad*) *arms-to-be-taken-up.*
73.	Whilst they are drinking, playing, &c. To be able to pay. To be equal to bearing the burden.	During drinking, playing, &c. (*inter bibendum, ludendum*, &c.) To be for paying (solvendo esse). To be for bearing the burden (oneri ferendo esse).

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[d] This notion is probably that of a debt *standing against a man* in his creditor's books.

English.	Latin.
To tend to the preservation of liberty.	To be of liberty *to-be-preserved* (*conservandæ libertatis esse*).
74. I *have to do* another page.	Another page is to-be-done.
I will *have it done.*	I will cause it-to-be-done (curabo faciendum).
75. He gave them the country *to dwell in.*	He gave them the country *to be dwelt* in (habitandam), 354.
76. I go *to consult* Apollo.	I go *intending-to consult* (consulturus) Apollo (354).
77. Balbus *having left* Lavinium, &c.	{ Balbus, Lavinium being left, &c. { Balbus, when he had left Lavinium, &c. (Relicto Lavinio; *or* quum reliquisset Lavinium: 363, *a.*)
78. From the *foundation* of Rome.	From *Rome founded* (a Româ conditâ).
From the *destruction* of Jerusalem.	From *Jerusalem destroyed* (363).
The honour of *having saved* the king (of the king's *preservation*).	The honour of the *saved king* (*servati regis* decus).
79. He does it *without robbing others.*	He does it, *not robbing others.*
He goes away *without your perceiving it.*	He goes away, *you not perceiving it* (*te non sentiente*).
They condemn him *without hearing* him.	They condemn him *unheard* (*inauditum*).
80. I have completed the work.	I have the work completed (*opus absolutum habeo*), 364.
I see plainly through his design.	I have his design *seen through* (perspectum habeo), 364.
81. I heard him *sing.*	I heard him *singing.*
I saw him *walk.*	I saw him *walking* (361).
82. *That only.*	That *at length* (is demum).
And that too.	*Et is*, *is*que, *idem*que.
By a good man *it is true*, but an unlearned one.	By a good man *that indeed*, but an unlearned one (a bono *illo quidem* viro, sed—, *or* sed tamen, 383).
Literature, *and that too* of *no* common kind.	Literature, *nor that* of-a-common-kind (*nec eæ* vulgares).
83. A slave *of mine.*	'My slave;' or '*a certain one out of* (quidam ex) my slaves.'
84. He took away all *my* care.	He took away *from me* (*mihi*) all care.
85. That famous Medea.	That Medea (Medea *illa*).
86. Those whom we love we *also* wish happy.	Those whom we love, *the same* (eosdem) we wish happy.
87. Something or other obscure.	I know not what of obscure (*nescio quid obscuri*).
Some chance or other.	*I know not what* chance (*nescio quis casus*).
Somewhat disturbed.	Disturbed *I know not what* (*nescio quid* conturbatus).
88. Henry, Charles, *and* John.	{ Henry, Charles, John. { Henry, *and* Charles, *and* John.
89. *Every* opinion *that* &c.	*Whatever* opinion (*quæcunque opinio*).
Every man *who.*	*Whoever* (*quisquis*). (More commonly than in English, as *we* seldom use '*whoever*,' when the notion of '*every*' is *emphatic.*)
90. *One* Balbus.	A *certain* (quidam) Balbus.
91. *One* runs *one* way, *another* another. } Different men run different ways. }	*Another* man runs *another way.*

ENGLISH.	LATIN.
Some run one way, others another.	*Other* men run *another* way (or other ways). [alius—*alius* (or some *adv.* derived from *alius*).]
92. The *best* men *always* &c.	*Each best* man &c. (optimus quisque.)
Hidden snares are *always* &c.	*Each hidden* snare &c. (but *quisque* may be used in the *plur.* when a *subst.* is expressed in this construction: *occultissimæ quæque* insidiæ.)
All the wisest men.	Each wisest man (*doctissimus quisque*).
93. These are *hard to avoid.* There *is difficulty in avoiding* these.	These *are avoided with difficulty* (difficile). (*Difficilius, difficillime,* when required.)
He *has the greatest difficulty in suspecting.*	He *suspects with the greatest difficulty* (difficillime).
94. He is *too* proud *to* steal.	He is prouder *than that he* (*quam ut* or *quam qui* with subj.) should steal.
95. I armed *the greatest* forces *I could.*	I armed forces (as great) *as the greatest* I could (quam maximas potui copias).
96. *As great* a difference *as there can possibly be.* The *greatest possible* difference.	A difference *as-great-as the greatest* can be (*quanta maxima* potest esse.)
97. I have been long desiring.	I *am* a long time already *desiring* (*jampridem cupio*).
They had long been preparing.	They *were* a long time already preparing (413).
98. When I *take* my journey, I will come.	When I *shall take* my journey, I will come.
When I *have performed* this, I will come.	When I *shall have* performed this, I will come.
When he *is come,* he will tell us.	When he *shall have come,* he will tell us.
When you *wish* to play, *remember to* play fair.	When you *shall wish* to play, remember to play fair.
As you *sow,* so will you reap.	As you *shall sow,* so will you reap.
I will do it, if I can.	I will do it, if I *shall be* able.
99. They do nothing but laugh.	They nothing else than laugh (*nihil aliud quam rident*).
100. What *shall* I do? What *am* I to do? What *can* I do?	Quid faciam?
Why *should I relate?*	Cur hæc *narrem?*
What *was* I to do? What *should* I have done? What *ought* I to have done?	Quid *facerem?* (425.)
101. You would have thought.	Putares.
You would have believed.	Crederes.
You would have said.	Diceres.
You would have seen.	Videres.
102. I remember to *have read.*	Memini me *legere.*
103. It would have been better.	It *was* better (utilius *or* satius *fuit* [e]).
104. *No* painter.	(Often) *nemo* pictor [*].

[e] So, *satis, par, rectum, justum, idoneum, optimum, consentaneum, melius, æquius, rectius, satius* erat—fuit—fuerat.

[*] Stürenburg says that Cicero has (for *no author, painter, citizen,* &c.) N. *nemo* or *nullus* scriptor. G. *nullius* scriptoris. D. *nemini* (once only *nulli*) scriptori. Acc. *neminem* or *nullum* scriptorem. ABL. *nullo* scriptore.

English.	Latin.
This does *not at all* terrify me.	This terrifies me nothing (nihil me terret).
105. Even this is *not* just, *unless* it be voluntary.	Even this is *so* just, if it is voluntary (*ita* justum . . . . *si* est &c.).
106. He was more prudent than *brave*.	He was more prudent than *braver* (prudentior quam *fortior*), 452, w.
107. To make a bridge *over* a river.	To make a bridge *in* a river.
The thing *in question*.	The thing *de quo agitur*.
108. I have nothing to accuse old age of.	I have nothing *which* I may accuse old age (nihil habeo *quod* incusem senectutem), 478.
I have found *scarcely any thing* to censure.	I have found scarcely any thing, *which* I may censure.
Men who abound in silver, in gold, in estates.	Men who abound in silver, *who* in gold, *who* in estates.
Men who abound neither in silver, *nor* in gold, *nor* in estates.	Men who do *not* abound in silver, *not* in gold, *not* in estates (478).
A pen *to write with*.	A pen, *with which* one may write (478).
109. [Constructions with the relative.]	
(1) Some persons think: *or*, there are some who think, &c.	There are some who think (*subj.*: Sunt qui putent, &c.).
(2) You have no *reason* (*cause, occasion, need*, &c.) to hurry.	There is nothing (on account of) which you should hurry (*nihil est quod festines*). (*or*) There is not (any thing, for) which you should hurry (*non est quod*, &c.).
(3) He was despised by them, *for they* saw through him.	He was despised by them, *who saw* through him (*qui* with *subj.*).
(4) He deserves to be loved.	He is a worthy person who should be loved. (Dignus est, *qui ametur; or, quem ames.* So, indignus est, *qui ametur; or,* quem ames.)
(5) He is not a proper person to be received.	He is not a proper person *who should be received* (*or,* whom you should receive).
(6) None are *so* good *as* never to sin.	No one is so good *who* never sins (*subj.*).
(7) Of *such* a kind *that* we can neglect duties for their sake.	Of such a kind *for the sake* of *which* we can neglect duties.
(8) *Too short to be* the whole life of man.	Shorter than *which can be* (quam quæ sit *or* possit esse) the whole life of man.
(9) I am not *a man* (*or,* am not so *foolish, simple, credulous,* &c.) as to believe this.	I am not *that* (person) *who* can believe (*is* qui credam).
(10) Who am I *that my writings* should be honoured thus?	Who am I *whose writings* should be honoured thus?
(11) They sent ambassadors *to sue* for peace.	They sent ambassadors *who should sue* for peace (*qui* pacem *peterent*).
(12) He deserves praise (blame, &c.) *for having* done this.	He deserves praise, &c. *who did* this (*subj.*).
(13) Wretched man that I am, who thought, &c.	O me miserable, *who thought,* &c. (*qui* with *subj.*).
(14) How few there are who &c.	Quotusquisque est qui . . . . ? (with *subj.*)
110. In censuring them you censure me.	*When* you *censure* them, you censure me (*quum* with *indic.*).
111. It is many years since he was first in my debt	There *are* many years *when he is* in my debt (*quum* in meo ære *est*).

	English.	Latin.
	I congratulate you on your influence with Caius.	I congratulate you, *when* you avail so much with Caius (*quum*, generally *quod*, tantum *vales* apud Caium).
	I don't like *to be* abused.	I am not abused *willingly* (*libenter*, 461).
112	A mortal body must necessarily perish.	It is necessary that a mortal body should perish. [Mortale corpus interire (*or* intereat) necesse[f] est.]
	There is no living pleasantly.	*It cannot be lived* pleasantly (504).
113.	In addition to *this* he is blind.	*Hither is added*, that he is blind (huc acced-it, ebat, &c. ut [g]), 513.
114.	He accused him *of having betrayed* the king.	He accused him *that* (quod) *he had betrayed* the king (*subj.*).
	His *having spared* the conquered, is a great thing.	It (or '*this*,' '*that*') is a great thing, *that* (quod) *he spared* the conquered (*indic.*).
	He praised (*or* blamed) him *for having done* this.	He praised (or blamed) him *that* (quod) *he had done* this (*subj.*), 520.
115.	Many persons admire poems *without understanding* them.	Many persons admire poems, *nor understand* them (520).
	You cannot be ruined *without* ruining others.	You cannot be ruined *so as* not to ruin others (*ut non* with *subj.*), 521.
116.	*Instead of reading*, he is at play.	He is at play, *whereas* he *ought* to be reading (*quum debeat*).
	Instead of growing rich (as he might) he is growing poor.	He is growing poor, whereas *he might* grow rich (*quum posset*).
	Far from thinking this, I hold, &c.	It is so far off, that I should think this, that, &c. (Tantum abest ut—ut.) 533.
117.	*And* (but &c.) if *this* is granted.	If *which* is granted.
	Who, they say, was killed.	*Whom* they report to have been killed.
	Who, as B. says, was killed.	*Whom* B. reports to have been killed.
	By which, when we read *them*, we are affected.	*Which*, when we read, we are affected.
	Do not think.	{ *Beware* of thinking, *cave putes*. / *Be unwilling* to think, *noli putare*. }
	Take care to do it.	Cura ut facias.
	Be sure to be; or, *mind* you are.	*Fac ut sis*; or *fac sis*.
118.	To make it *one's object* to.	Id agere ut &c. (i. e. 'to be doing that thing' *and no other*).
119.	To march into the territory of the Belgæ.	To march *into the Belgæ* (*in Belgas*).

f This *necesse* is an *old adj.* used in the *neut. gender* only.

g More commonly *quod*.

QUESTIONS ON THE CAUTIONS.

1. When must *him, her, them, (he, she, they,)* be translated by *sui?* and *his, her, its, theirs,* by *suus?* (When the pronoun and the nom. of the verb stand for the same person. 12.)
2. When is the *perf.* in a sentence with '*that*' to be translated by the *present* infinitive? (When the action or state expressed by the perf. is not to be described as *over* before the time referred to by the principal verb. 13.)
3. When must '*should*' be translated by the *present* infinitive? (When it does not express duty or a future event[a]. 13.)
4. When are *would, should,* signs of the *future?* (After past tenses. 16.)
5. When should '*thing*' be expressed? (When the masc. and the neut. of the adjective are of the same form. 21.)
6. Where is *cum* placed with the ablatives of the personal pronouns? (After, and as one word with, them. 25.)
7. When a preposition follows a verb, how may you help your judgement in determining whether the *preposition* gives a *transitive sense to the verb,* and is *probably* to be translated by the *inseparable* preposition of a *compound verb?* (By trying whether the preposition clings to the verb in the passive voice. 32.)
8. Is '*for*' before a noun and the *infin.* to be translated? (No.) What *is* the construction? (Accus. with infin. 38.)
9. What are '*as*' and '*but*' often equivalent to? (Relatives. 45. *and* 43 (*a*).) Explain '*as*' in 'I, *as* you know,' &c. [I, *a fact which* you know,—*id quod.*]
10. How is '*such*' often used in English? (To express *size.*) How is it then to be translated? (By *tantus.* 45.)
11. When '*that*' stands for a substantive that has been expressed in a former clause, is it to be translated into Latin? (No. 47, note.)
12. What tense is '*I am come*'? (Perf. definite of the active voice.)—what, '*I was come*'? (Pluperf. of act.) What verbs form the perf. *active* with '*am*'? (Intrans. verbs of motion. 57, note.) What tense is 'the house *is built*'? [429, e.]
13. When a verb *seems* to govern two accusatives, by what *preposition* is one of them often governed? (By '*to.*' 60.)
14. When must '*that—not*' be translated by *ut non* instead of *nē?* and '*that nobody,*' '*that nothing,*' &c. by *ut nemo, ut nihil,* respectively? (When '*that*' introduces a consequence, not a purpose: whenever, therefore, a '*so*' or '*such*' goes before it. 77.)
15. How must the English *fut.* be translated after verbs of *fearing?* (By the *pres. subj.* 96.)
16. When are '*who*' and '*which*' dependent interrogatives? (After words of *asking, knowing, doubting, telling,* &c. 112.)

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[a] To judge of this, try whether you can turn the verb with '*should*' into the participial substantive. "It is strange that you *should* say so." What is strange? Your *saying* so.

17. Does '*may*' ever stand for *can?* '*might*' for *could?* (Yes. 131.)
Obs. Not in *negative* sentences. "He said they *might* have found it (= *could* have):" but we cannot say: "he says they *might not* have found it" in this sense.
18. When is the *perf. infin.* to be translated by the *pres. infin.?* (After *might, could, ought,* &c., when the action is not to be described as *over* before the time referred to. 131.)
19. When are '*of you*,' '*of us*,' &c. not to be translated after numerals, superlatives, &c.? (When *all* are spoken of. 175.)
20. Is an English *substantive* ever used *adjectively?* (Yes.) Where does it then stand? (Before a substantive.) How must it be translated? (Generally by an *adj.:* sometimes by *ex, de* with a *subst.* 234).
21. For what does '*what*' sometimes stand? (For *how*, or *how-great.*) When must '*what*' be translated by '*quam*'? (When it stands for '*how*')—when by '*quantus*'? (When it stands for *how-great.* 242.)
22. When are '*for*' and '*as*' to be untranslated? (When the noun that follows can be placed in *apposition* to another noun in the sentence. 255.)
23. When must '*one*,' '*two*,' &c. be translated by *distributive* numerals? (When they stand for '*one a-piece*,' &c. 267.)
24. What is the substitute for a *future subjunctive* in the passive verb? (futurum sit, esset, &c. ut . . . with the proper tense of the verb.) What must we take care *not* to use for it? (The part. in dus, with *sim, essem,* &c. 287.) What is the only *future subjunctive* in the active voice? [The participle in *rus* with *sim, essem,* &c.]
25. What is '*that*' often used for after an expression of *time?* (For *on which:* the *abl.* of relat. 308.)
26. Is that which is *in form* the *present participle act.* in *ing*, always a *participle?* (No.) What else may it be? (The participial substantive.) When is it always the *participial substantive?* (When it *governs*, or is *governed*, instead of merely agreeing.) To what parts of the Latin verb does the *participial substantive* correspond? (The *Infin. and Gerund.*) Can the *participial substantive* ever be translated into Latin by a participle? and *if so*, by what participle? (Yes, by the *participle in dus:* but the *part. in dus* must not *govern* the substantive, but *agree* with it, both being put into the case that corresponds to the *preposition governing* the *participial substantive.* 330.)
27. Into what construction must '*have*' before an *infinitive* be turned for translation into Latin? Into the form '*is*, or *are, to be* —.')
(I *have to do* three more pages = Three more pages *are to be done* by me. 336.)
28. What does '*is to be done*' generally mean? (Necessity, fitness, or intention.) Does '*is to be done*' always mean *necessity, fitness,* or *intention*[b]? (No. 336.)
29. What does '*is to be*,' &c. mean, when it does *not* signify *necessity, fitness,* or *intention?* [*Ans.* Possibility.]
30. When must a *present partic.* active be translated by a *perfect participle*, or its substitute *quum* with the *perf.* or *pluperf. subjunctive?* (When the action expressed by it must be over, before that expressed by the verb begins. 353.)
31. By what participle of a *deponent* verb is the *pres. participle* often translated? (By the perf. partic. 365.)
32. How is '*but*' (= *except, unless*) to be translated after a negative? (By *nisi*, or *præter.* 451.)

[b] This *is* what *is to be done* by all who wish to please the king. (*Necessity.*)
This *is to be done* to-morrow. (*Intention.*)
This *is to be done*, if you set about it in the right way. (*Possibility.*)

33. When is '*at* a town' not to be translated by the *gen.* or *ablat.*? When the action was not done *in* but *near* the town or place: e. g. 'a battle *at* Mantinea.' How is '*at*' to be then translated? [By *apud* or *ad.*]
34. What does '*one*' often stand for? [*Some one*, aliquis; or *a certain one*, quidam.]
35. When an English word is followed by a preposition, what should you always remember? (To consider whether the Latin verb to be used is followed by a preposition or by a case: and then by what preposition or what case.)
36. From *nemo* let me never see *Neminis* or *nemine* } Use *nullius* for the gen.: *nullo* for abl.
37. When are *will*, *would*, to be translated by *velle*, &c.? [When for *will*, *would* we may substitute respectively *is* or *was willing* to do so and so; *consented* to do so and so.] How is *will not*, *would not* then translated? [By *nolle*.]
38. Before the *infin. pass.* the perfects of *cœpi* and *desino* are *cœptus* est, *desitus* est.
39. Take care not to translate the *indicative* of the pluperfect after '*if*' by the Latin pluperf. indicative. [*If he had come*, si venisset, &c.]
40. When '*any*' is to be translated by *quis* do not use *quis, quid*, but *qui, quod*, when the '*any*' has a substantive with it. Thus not, *si* quis *scriptor*, but *si* qui *scriptor:* not *si* quid *telum*, but *si* quod *telum*.
41. *The enemy* is mostly *hostes*, plur., but not always; a *camp* is *castra*, pl.; a *letter* (= epistle), *literæ*, pl.; strength, *vires*, pl.
42. When a substantive with '*the*' is followed by a relative clause, translate '*the*' by *is, ea, id*.
43. When an *adverb* is to be translated by a substantive, use the abl., since that is the case which denotes *manner*.
44. Remember that in *inchoatives* [i. e. verbs ending in *-escere*] our *present* is mostly translated by the *perfect*, because the verb means not *doing* the thing, but '*beginning* to do it.' Thus *noscere* = 'to *become acquainted with*,' *novi*, *I know;* so *consueri;* so also *cœpi*, *memini*, &c.
45. When an *English passive* is to be translated by an *intransitive* verb, take care not to give it a passive voice. Thus '*to be grieved*' must be *dolere* (not *doleri*); '*to be depressed*,' *jacēre* (not *jaceri*).

QUESTIONS ON THE SYNTAX.

In what respects does a verb agree with its nominative case? an adjective with its substantive? What verbs take a substantive or adjective after them in the nominative?

[*Ans.* Verbs of *becoming*, *being*, *seeming*,
With passive verbs of *making*, *calling*, *deeming*.]

In what case does the thing *by which* stand? In what case does the *agent*, or person *by whom* stand? When should the pronoun that is the nom. to the verb be expressed? [Is the pron. expressed or not, when *one action* is opposed to another done by the *same* person; as in '*I* warned, *not* punished *you*,' note *.]

§ 1. When two or more nom. cases sing. come together, in which *number* should the verb be put? in what *person*?

[With *et—et*, *quum—tum*, in which number is the verb generally put, when both the nominatives are *sing.* and of the same person? (*a*). Which of the Latin words for '*and*' joins notions that are represented as being of *equal importance*? Which gives *more importance* to the *added* or *second* notion? What is the office of *que*? (*note* d).]

§ 2. What case does the infin. take before it? What Eng. *conjunction* is sometimes to be untranslated? When '*that*' is to be untranslated, in what case do you put the *nom.*, and in what *mood* the verb?

Mention some verbs, &c. that are followed by *acc.* with *infin.*

(1) Verbs *sentiendi et declarandi:*
Of feeling, wishing, knowing, } with which acc. with infin. stands as
Believing, saying, trowing, } the *object.*

(2) Nearly all *impersonal* forms[a] (with which acc. with infin. stands as the *subject*), except

The following verbs and phrases used impersonally, which are followed by *ut.*

Contingit, evenit, *and* accidit,
With restat, reliquum est, *and* fit,
So usu venit, sequitur,
Proximum est, relinquitur:
Add longe abest, tantum abest,
With prope est, *and* superest.
Accedit—*you may think it odd*—
Is followed both by ut *and* quod †.

To these may be added mos est, consuetudo est, extremum est, jus est, convĕnit, *and sometimes* necesse est, opus est, licet, *and other phrases* [b].

Do any verbs of the class *sentiendi* admit of any other construction?

[Yes, those that express *emotion* are often followed by *quod:* those that express *wishing*, especially *opto* by *ut.*]

[a] That is, where in English we use '*it*' as the representative of the true nominative.

† According to Herzog, *accedit quod* always implies a *judgement* of the narrator's, *accedit ut* introduces simply an *historical fact: accedit quod* being nearly = *prœterea: accedit ut*, to *prœterea fieri solet* or *factum est* (ut &c.).

[b] For which see Part II. 818, 819.

§ 3. How is the English *infin. present* usually translated in Latin after to *promise, hope, undertake*, or *engage?*

§ 4. When an adjective belongs to more than one substantive or pronoun, with which should it agree in *gender?* and in which number should it stand, even when the substantives, &c. are all *sing.?* When the substantives are things that *have not life*, in what *gender* is the *adj.* generally put? What substantives are seldom to be translated[c]? Translate ALL MY *property;* MUCH, VERY MUCH; LITTLE, VERY LITTLE; THE PAST.

§ 5. What are respectively the *demonstratives* or *antecedent pronouns* to *qui, qualis, quantus, quot?*

Is the relative ever governed in *case* by a word that is not in its own clause? [No.]

[Must *quantus* and *qualis* agree with the *same substantive*, expressed or understood, as the *tantus, talis* in the other clause? (Obs. 2.)]

In what respects does the relative agree with its antecedent? [*Ans.* in *gender, number*, and *person.*] When the antecedent is expressed in the *relative*, and omitted in the *principal* clause, where is the relative clause often placed? what *pronoun* often represents it in the principal clause?

What is the relative '*what*' equivalent to? [*Ans.* '*That which:*' often to '*those things which.*']

When the *relat.* agrees with some case of a *subst.* expressed in its own, but not in the principal clause, what must be done? [*Ans.* Some *case* of that subst. must be supplied in the principal clause.]

§ 6. For what does an infin. sometimes stand? When an adj. or rel. is to agree with an infin. mood or *sentence*, in what gender must it be put? When the rel. has a sentence for its antecedent, what do we often find instead of the rel. only?

[*Id quod*, or *quæ res: id* or *res* being in apposition to the sentence.]

§ 7. What is the great rule for the sequence of tenses? (40.) Is the perf. with '*have*' considered a *past* tense? [No.] Is the *fut. perf.* a *subj.* tense? [No.] How should '*but,*' or a *relative* with '*not,*' generally be translated after *nobody, nothing*, &c.[d]?

§ 8. In such a sentence as '*Thebes*, which is a *town*,' &c. should '*which*' agree with '*Thebes*' or with '*town*'? When does '*which*' in such a sentence, generally agree with its proper antecedent?

§ 9. When the antecedent has a *superlative* with it, in which clause does the superlative generally stand? HE WAS THE FIRST PERSON WHO DID IT.

§ 10. How is '*that*' to be translated when it is followed by '*may*' or '*might*'? what does it then express? [A *purpose.*] How is '*that*' expressing a *purpose*, to be translated, when it is followed by '*not*' or any *negative* word?

§ 11. How is '*that*' to be translated after '*so,*' '*such*'? what does it then express? [A *consequence.*] How is '*that*' to be translated when the sentence has a comparative in it? What is *quo* equivalent to, and what is its force with the comparative? [*Quo* is equivalent to *ut eo:* with the comparative, '*that by this;*' '*that the.*'] Does *quo* ever stand for '*that*' when there is no comparative in the sentence? [Yes[e]; it is then equivalent to '*that*

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[c] But when '*man*' is coupled with an epithet of *praise*, it should generally be translated (by *vir*); especially if it is an *apposition.*

[d] *Quin* cannot stand for *cujus* non, *cui* non; but either these forms must be used or the demonstrative expressed (*cujus* ille vitia *non* videat: or, *quin* ille *ejus* vitia videat). In the nom. or acc. qui non *may* be used, and *should be* when the *non* belongs especially to the verb. *Quin* is compounded of the old abl. *quî* and *nĕ, not.* It does not therefore itself *contain* the pronoun: but the nom. or acc. of the demonstrative is understood. (See example in 88.)

[e] "In funeribus Atheniensium sublata erat celebritas virorum ac mulierum, *quo* lamentatio minueretur." (Cic.)

by this means.'] How is '*not*' to be translated before the *imperative* or *subj.* used imperatively? How is '*as*' before the *infn.* and after '*so*,' '*such*[f],' to be translated?

§ 12. What does the Latin *infn.* never express[g]? When the Eng. inf. expresses a *purpose*, how must it be translated[h]? After what verbs is the *infn.* to be translated by *ut*[i] with the subjunctive?

§ 13. Give the forms for *that nobody; that nothing; that no; that never.* When must *that nobody; that nothing*, &c. be translated by *ut nemo; ut nihil*, &c.?

§ 14. How must '*as not to* . . .' &c. after a negative be translated? After what verbs, when used *negatively*, must *quin* be used? Is *non dubito* ever followed by acc. with infin.? [Nearly always, when *dubitare* means *to hesitate;* when it means *to doubt*, the *acc.* with *infn.* hardly ever[j] follows it in Cicero, but does in Corn. Nepos.]

§ 15. By what conjunction are verbs of *hindering* often followed? [By *quominus*, which is equivalent to *ut eo minus.*] Are verbs of hindering followed by any other conjunctions? [Yes; they may be followed by *nĕ*, when the *purpose of preventing* is to be strongly marked: by *quin* after a negative sentence: and sometimes by *acc.* with infin.[k]] How must '*that not*' be translated after verbs of *fearing?* how must '*that*' be translated after verbs of *fearing?*

§ 16. Which interrogative particle asks simply for information[l]? [Nĕ.] Which expects the answer '*yes?*' [Nonne.] Which the answer '*no?*' [Num.]

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f *Quin* must be used, if it is, 'as *not* to . . .' &c. after a *negative* sentence. (See example 88.)

g Except in poetry.

h The various ways of expressing a *purpose* are given in the following table:—

Eo ut ludos spectem,	*I am going* to see the games.
Eo { ludorum spectandorum / ludos spectandi } causâ,	
Eo ludos spectaturus,	
Eo ad ludos spectandos,	
Eo ludos spectatum (*sup.*),	

i The general rule for the use of *ut*, is that it may be used:

(1) To express every *request; command* (except after *jubeo*); *advice; effect; decree.*

(2) To introduce the conditions of an *agreement* or *treaty.*

(3) It is used after all *intensitive* words, such as '*such*,' '*so*' (*tantus, talis, tot, ita, adeo, sic*).

(4) All *purposes* may be expressed by *ut.* (Crombie.)

Obs. *Moneo* and *persuadeo* will not be followed by *ut* (but by *acc.* and *infn*) when the person is not warned or persuaded *to do* something, but merely *that something is so.*

j One example in Cic. is: *Gratos* tibi *optatosque esse*, qui de me rumores afferuntur, *non dubito* (*Fam.* 16, 21, 2). This is probably the *only* example.

k "Nostros navibus *egredi* prohibebant." (Cæs.) Zumpt says, that the inf. *sometimes* follows *impedire, deterrēre; recusare;* and *frequently prohibēre.*—The inf. is then very often of the *passive* form, i. e. passive or deponent. The *quin* marks, not the *purpose*, but the *result;* i. e. that the action was really *not* prevented. Thus after *prohibeo*, to express that I *offered no resistance* or *made no objection* to a person's going, I must say, *non prohibui ne* (or *quominus*) *proficisceretur;* but not *quin proficisceretur*, which would mean that I really stopped him. (K.)

l But *nĕ* appears sometimes to be used as equivalent to *nonne.* '*Estne* hoc illi dicto atque facto Fimbriano simillimum?' (Cic. pro Sext. Rosc. Am. 33.) *Non* is also used for *nonne*, in questions where indignation, impatience, &c. is to be expressed.

§ 17. When are questions *dependent*? [When they follow and *depend on* such verbs as *ask*, *doubt*, *know*, *examine*, *try*: *it is doubtful*, *uncertain* [m], &c.]

In what mood does the verb stand in a dependent question? In what mood must the verb be put in sentences that stand as the *acc.* to a preceding verb?

§ 19. How must '*whether*' be translated in double questions? how '*or*?' If '*whether*' is untranslated, how may '*or*' be translated? Does *an* ever stand before a single question? [Yes: it then implies, with something of impatience, that the answer must be 'no.'] By what must '*or*' not be translated in double questions?

§ 20. Go through *I may go*, &c. *I might have gone*, &c. *I can do it*; *I could have done it*; *I ought to do it*; *I ought to have done it*. Translate, *I ought to do it*, omitting *ut*. I MAY BE DECEIVED. How is the *perf. infin.* generally to be translated after *might*, *could*, *ought*?

§ 21. How is the case of a substantive in *apposition* determined? When *urbs* or *oppidum* stands in apposition to the *name of a town*, does the verb agree with *urbs*, *oppidum*, or with the name of the town?

§ 22. HE WISHES TO BE THE FIRST. HE SAYS THAT HE IS READY.

§ 23. THEY MAY BE HAPPY. WE MAY BE NEUTRAL.

§ 24. When may a *substantive* and *preposition* generally be translated by the *gen.*? [*Ans.* When the propos. joins it to another substantive.] HOW MUCH PLEASURE; MUCH GOOD; SOME TIME.

§ 25. What do you mean by a *partitive* adj.? What case follows *partitive* adjectives? With what does the partitive adj. generally agree in gender? In what *gender* does a *superlative* (or *solus*) stand when it governs a *genit.* and also refers to another subst.? In what case does a substantive of *description* stand when it *has an adjective agreeing with it*? By what case is *opus est* followed? What other construction is there with *opus est*? THERE IS NO NEED. WHAT NEED IS THERE? THE TOP OF THE MOUNTAIN. THE MIDDLE OF THE WAY. THE REST OF THE WORK. THE WHOLE OF GREECE.

§ 26. What case do adjectives that signify *desire*, &c. govern? What case do participles *used adjectively* and verbals in *ax* govern?

§ 28. What substantives are omitted after *to be*? IT IS CICERO'S PART. IT IS YOUR PART. What case do verbs of *accusing*, &c. take of the *charge*? What case do *satago*, &c. govern? What case do verbs of *remembering* and *forgetting* govern? In what case may a *neut. pron.* stand with *accusare*, *admonere*, &c.?

§ 29. With *interest* and *refert* in what case is the person *to whom* it is of importance put? [In the genitive when the person is expressed by a *substantive*: in the *abl. fem.* when a *possessive pronoun* is used.] How is the *degree of importance* expressed? how is the *thing that is of importance* expressed? what case of the *person feeling* do *pudet*, &c. take? what case of what *causes* the feeling?

§ 30. What adjectives govern the *dat.*? Mention some adjectives that are followed by *ad*. What cases may follow *propior*, *proximus*? When should *similis* take the gen.? (w., and 211, 3.)

§ 31. In what case do you put the person, *to*, *for*, or *against whom* the action is done, or the feeling entertained? Mention the classes of verbs that take the *dat.* [Verba comparandi; dandi et reddendi; promittendi ac solvendi; imperandi et nuntiandi; fidendi; minandi et irascendi; obsequendi et repugnandi, regunt dativum: quibus addas,

Invideo, *nubo*, *faveo*que, *indulgeo*, *parco*,
Gratulor, *auxilior*, *studeo*, *medeor*que, *vaco*que.]

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[m] OBS. If you have any doubt whether *who*, *which*, *what*, is a *rel.* or an *interrog.*, ask a question with the clause, and see whether the sentence before you readily and obviously *answers* it. 'I don't know *who* did it.' '*Who* did it?' 'I don't know who did it.' Therefore '*who*' is here an interrogative.

Do any of these take the *acc.* also? By what prepositions may verbs of *comparing* be followed? [By *cum* or *ad.*] How is '*together*' to be translated after *compare*?

['*Together*' may translated be,
After *compare*, by '*inter se.*']

What verbs of *advantage* and *disadvantage* govern the *acc.*? HE THREATENS ME WITH DEATH.

[*He threatens me with death* should be,
In Latin, *threatens death to me.*]

Of verbs of *commanding*, which govern the *acc.* only? which the *dat.* or *acc.*?

§ 32. What case do *sum* and its compounds govern? What exception is there? Mention the compound verbs that generally govern the *dat.*

[*Most* of those compounded with
Præ, con, sub,
Ad, in, inter, ob:
Many of those compounded with
Ab, post, ante, de,
Re, pro, super, e.]

§ 33. HE SURROUNDS THE CITY WITH A WALL. HE PRESENTS ME WITH A GARLAND[n].

§ 34. What verbs govern two datives? What case often follows *sum* where we should put the nom.? How is '*have*' often translated? MY NAME IS CAIUS (239). I HAVE A COW. I HAVE SIX COWS.

§ 35. Do neuter verbs ever take the *acc.*? Explain *sitire* honores.

§ 36. What verbs take two accusatives? Do *all* the verbs that have any of these meanings take two accusatives? What transitive verbs take *two* accusatives, one in a sort of *apposition* to the other?

§ 37. What does the *abl.* express? In what case is the *price* put? What adjectives stand in the *abl.* to express the price, *pretio* being understood? What adjectives *always* express price in the *gen.*? What substantives stand in the *gen.* after verbs of *valuing*? What should be used instead of *multi* and *majoris*?

§ 38. What case do verbs of *abounding*, &c., govern? What case may *egeo* and *indigeo* govern? What case do verbs of *freeing from*, &c. take? What is their more general construction in prose? What case do *fungor*, &c. govern[o]? In what case is the *manner*, *cause*, &c. put?

§ 39. How is a *voc.* sometimes used in poetry? What case sometimes stands in *apposition* to the *voc.*?

§ 40. In what *case* is the *agent* expressed after the pass. verb, when *a*, *ab*, is not used? After what part of the verb is this the regular construction? What verbs cannot be used *personally* in the pass. voice? Go through *I am believed*[p]. Mention some verbs that have a *pass. construction* (286). What is the substitute for a *fut. inf. pass.*, when the verb has no supine to form it with *iri*? I HOPE HE WILL RECOVER (use *fore ut*).

§ 41. What verbs can govern an *acc.* in the *pass.*? Can a *pass.* verb or participle take an *acc.* of the *part affected*? WE HAVE WALKED ENOUGH (trans. by the *pass.*). Which is the more common in Lat. '*Caius* videtur, dicitur, &c., *esse*,' or '*videtur, dicitur*, &c. Caium *esse*'?

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n Mihi coronam, *or* me coronâ donat.

o In the phrase '*potiri rerum*' (to become a ruling power) the *gen.* only is found.

p *I am believed,*	mihi creditur.
thou art believed,	tibi creditur.
he is believed,	illi creditur.
we are believed,	nobis creditur.
you are believed,	vobis creditur.
they are believed,	illis creditur

§ 42. How is a noun of *time* put in answer to *when?* in answer to *for how long?* How do you express the time *in* or *within which?* How do you express time in answer to *how long before* or *after?* How are *ante, post,* used in this construction? How do you express a point or space of *future* time *for* which any arrangement is now made? How do you express the *exact* time *by* or *against* which a thing is to be done? How is '*ago*' translated? and what is the *position* of the word by which you translate it? THREE YEARS AGO. THREE YEARS OLD. ABOVE TWENTY YEARS OLD* (307, *f*). THREE YEARS AFTER HE HAD RETURNED (310 (*a*)).

§ 43. In what case is the town *at which* a thing is done, to be put? In what case is the name of a town to be put in answer to *whither?* in answer to *whence?* To *what* proper names do these rules apply? In what case do *urbs* and *oppidum* stand in apposition to the name of a town in the *gen.* (315)? How is *local* space expressed?

§ 44. Decline '*grieving*' q throughout. OF WRITING A LETTER. I AM TO BE LOVED. Go through I MUST WRITE. Go through *epistola scribenda.* When must the *part. in dus* not be used in agreement with its substantive (332)? WE MUST SPARE OUR ENEMIES. AT HOME. FROM HOME. HOME (after a verb of motion). INTO THE COUNTRY. FROM THE COUNTRY. IN THE COUNTRY. ON THE GROUND.

§ 45. What kind of sentences may be translated by participles (344)? In what case do a noun (or pronoun) and participle stand when the *noun* or *pronoun* is not governed by any other word? What is this called?

§ 46. HE GAVE THEM THE COUNTRY TO DWELL IN. What does the part. in *rus* often express? What does the part. in *dus* often express? Express 'to *have* a thing *made*,' in the sense of *causing* it to be made. [Faciendum curare.]

§ 47. What participle is wanting in all but deponents and neuter-passives? HAVING LEFT HIS BROTHER. [Relicto fratre, *or* quum reliquisset fratrem.]

§ 48. MY OWN FAULT. THEIR OWN FAULT (373, *a*). When *-self, -selves* are to be translated by *ipse* and a personal pronoun, in what case may *ipse* stand? [In the nom. or in the case of *sui,* according to the meaning †.] When may *him, his, her, its, theirs,* in a dependent sentence, be translated by *sui* or *suus,* even when they denote the nom. not of their *own,* but of the principal sentence? By what pronoun must *him, her,* &c. be translated when *sui* or *suus* would be understood to mean the nom. of its own verb? Does *suus* ever relate to the *accusative?* With what pron. is this very common? Which gen. pl. (*ûm* or *i*) is used after partitives (372)?

* 1. Major *or* minor (decem) annis. (*Liv.*)
2. ——— (decem) annorum. (*Liv.*)
3. ——— (decem) annis natu. (*Cic.*)
4. ——— (decem) annis natus. (*Nep.*)
5. ——— (decem) annos natus. (*Nep.*)
6. ——— quam (decem) annos natus. (*Liv.*)

q N.	*grieving,*	dolēre.
G.	*of grieving,*	dolendi.
D.	*to grieving,*	dolendo.
Acc.	*grieving,*	dolēre.
Abl.	*by grieving,*	dolendo.

The *acc.* is *dolendum* only when governed by a preposition. 'Se peccati insimulant quod *dolēre* intermiserint' (have intermitted *grieving*).

† 'He wounded himself,' se *ipse* vulneravit (= ipse, *non alius,* se vulneravit): se *ipsum* vulneravit (= se, *non alium,* vulneravit.) Hence *ipse* is to be in the nom. or in the oblique case, according as the notion to which it is opposed, or with which it is contrasted, is in the nom. or in an oblique case.

§ 49. What is the difference between '*is* qui pugnat,' and '*hic* or *ille* qui pugnat' (376, *g*)? Which of these three pronouns is to be used when *he, him,* &c. is without emphasis, simply describing a person or thing *before mentioned* or *about to be described* by a rel: clause? By what *case* only of '*is*' can *his, her, their,* be translated? [*Ans.* By the *gen.*] Of two things already mentioned, what pron. means *the latter?* what *the former?* Which pron. means *that of yours?* MEDEA ILLA. Distinguish between *hic, iste, ille,* referring to different objects.

§ 50. When is '*any*' to be translated by *quisquam* or *ullus?* when by *quis?* when by *quivis, quilibet?* when by *aliquis, quispiam?* Does *quisquam* ever follow *si** [note w]? By what pronoun may '*a*' sometimes be translated?

§ 51. What *prefix* do interrogatives often take? what *affix?* Give the derivation of *ec-* in *ecquis,* &c. How should '*always*' with two superlatives be translated?

§ 52. When are the pronouns *that, those,* not to be translated? [*Ans.* When they stand in the *second* member of a comparative sentence for a substantive expressed in the first.] When quam is omitted, in what case is the following *subst.* put? What case goes with comparatives and superlatives to express the measure of *excess* or *defect?* How are the Eng. '*the—the*' (=*by how much—by so much*) to be translated?

§ 53. Is the present ever followed by the *imperf. subj.?* When? When is the Eng. *pres.* generally translated by the Lat. *future?* By what tense is the *perf. definite* often translated? [*Ans.* By the *future perfect.*] How are assertions *softened* in Latin? What subjunctives are very frequently used in this way? What conjunction is often omitted after *velim,* &c.? I HAVE LONG DESIRED (410, *a*).

§ 54. Is the *perf. subj.* ever used as an *imperat.?* What other tense is sometimes used as an *imperat.?* By what tense are 'rhetorical questions' or 'questions of *appeal*' to be translated? IF HE HAS ANY THING, HE GIVES IT. [Si quid habet, dat.[r]] IF I HAVE ANY THING, I WILL GIVE IT. [Si quid habeam, dabo.] IF HE SHOULD HAVE ANY THING, HE WOULD GIVE IT. [Si quid haberet, daret: *but much more commonly,* si quid habeat, det.] IF HE HAD ANY THING, HE WOULD GIVE IT. [Si quid haberet, daret.] IF HE HAD HAD ANY THING, HE WOULD HAVE GIVEN IT. [Si quid habuisset, dedisset.] How is '*possibility* without any expression of *uncertainty*' translated? How is '*uncertainty* with the prospect of *decision*' translated? How is '*uncertainty* without any such *accessory* notion' translated? How is '*impossibility,* or *belief* that the thing is *not so,*' translated? May the consequence and the condition refer, the one to *past,* the other to *present* time? When the consequence has '*would have,*' how must you translate the *pluperf. indic.* in the conditional clause? With what tenses may *si* take the indic.? With what tenses does *si* always govern the subjunctive?

§ 56. In conditional sentences are the verbs of both clauses ever in the *subj. pres.?* [Yes.] When should *si quid habeat, det,* be preferred to *si quid haberet, daret?* [*Si quid habeat det,* should be always preferred to *si quid haberet, daret,* unless it is to be intimated that the supposition *will not be realized.*] What are the conditional forms of the *subj.?* When should *scripturus essem* be used for '*should have written?*' What tenses of the *indic.* are used for the subj. in conditional sentences? Is *si* ever omitted? where should the verb of the sentence then stand? What are the conjunctions for '*although'?* [Etsi, tametsi, quamquam[s] with *indic.;* licet with *subj.*]

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[r] Either the *condition* or the *consequence,* or *both,* may refer to a *past,* or *future* time.

[s] When these conjunctions take the *subj.,* the sentence is generally in the *oblique oratio,* taken in its widest sense. See § 58. This, however, does not hold good of the later writers. Billroth.

What is *quamvis*, and what mood does it govern in Cicero? [*However much, however*; with subj.] What is *etiamsi*, and what mood does it govern? [*Even if; even though*; with *indic.* or *subj.*] Do any other conjunctions express '*though*?' [Yes; sometimes *quum, ut*, with *subj.*]

§ 57. In a dependent conditional sentence, the verb of the consequent clause will be in the infin.: what infinitives will take the place (respectively) of *dat*? of *dabit*? *daret*? *dedisset*? *daturus esset*?

§ 58. Explain the meaning of *oblique narration*. In oblique narration, in what mood will the principal verbs stand? [In the infin.] In what mood will the verbs of the *subordinate clauses* stand, provided they express the words and opinions, not of the *narrator*, but of the speaker? [In the subj.] In oblique narration what is often omitted? [The verb or partic. on which the infinitives depend.] In what mood are *questions for answer* asked? [The subj.] In what mood are *rhetorical questions* or *questions of appeal* asked? [In the infin.] When questions are thus asked in the *infin.*, may *interrogatives* be used with the *infin.*? [Yes.] In what mood is the *charge* expressed with *quod*?

§ 59. When may the *pres.* and *perf.* subjunct. be used in oblique narration, even when dependent on a *past* tense? In what mood will remarks stand that are the *reporter's*, not the *speaker's*? In what mood do the verbs of subordinate clauses stand, when the principal verb of the proposition is in *infin.* or *subj.*? With what limitation is this rule to be applied? When may the *pres.* and *perf. subj.* be used, although the general rule would require the *imp.* or *pluperf.*? May the *imp.* or *pluperf.* be ever used, when the general rule would require the *pres.* or *perf.*? How are the *acc.* and *infin.* used with *nĕ* in direct narration (473)?

§ 60. Mention some words, phrases, &c. with which *qui* takes the subj. [*Ans.* After *sum*, in 'sunt qui,' 'erant qui,' &c., and after *negative* and *interrogative* sentences, *nemo, nihil* &c. *est*: *quis est*? *an quisquam est*? *quotusquisque est*? &c. Also after *adsunt, qui*; *non desunt, qui*, &c., and similar phrases with *reperio, invenio* (to find).]

§ 61. What mood does *qui* govern, when it introduces the *ground* of an assertion? What mood does *qui* take after *quippe, utpote*? *always* or *generally*? [482: compare Appendix, 19.] What mood does *qui* take, when it is equivalent to *ut* with a *personal* or *possessive* pronoun? Mention some phrases with which *qui* has this force [483]. In what other cases does *qui* govern the subj. (484, 485)?

§ 62. When does *quum* take the *indic.*? What mood does *quum* generally govern, when the verb of the sentence is in the imperf. or pluperf.? [The subj.[t]] How is the subject of congratulation expressed (492)? Mention some conjunctions that always govern the subjunctive (494). When are the *pres.* and *perf. subj.* used with *utinam*? when the *imperf.* and *pluperf.*? How is '*not*' generally expressed after *utinam, dummŏdo*, &c.?

§ 63. When the principal verb is in the present tense, in what mood is the verb after *antequam* or *priusquam* expressed? When the principal verb is in the *fut.*, in what mood or moods may the dependent verb be? When the principal verb is in a *past* tense, in what mood or moods may the dependent verb be? When should the subj. always be used after *antequam, priusquam*?

§ 64. When do *dum, donec, quoad* (= *until*) take the *indicative*? when the *subjunctive*? What mood do they and *quamdiu* always take, in the sense of *as long as*? With the adverbs meaning *as soon as*, how should the English *pluperf.* generally be translated (514)?

§ 65. When is '*that*' expressed by *quod*? What class of verbs are followed by *quod*? What mood does *quod* take? with what exception?

§ 66. What was the *first* of the month called by the Romans? on what day did the *Nones* fall? on what day the *Ides*? In what months were the *Nones*

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[t] See Pt. ii. 848, &c.

on the *seventh?* How were the days between the *Kalends* and *Nones* reckoned? days between the *Nones* and the *Ides?* days after the *Ides?* Give the rules for each case.

§ 67. What may be used instead of a *conjunction* and *personal* or *demonstrative* pronoun? Mention some circumlocutions for the *imperative*.

§ 68. Was a *sestertium* a coin? How many *sesterces* made a *sestertium?* What is the meaning of *sestertium* with *numeral adverbs?* Is *sestertium declinable* in this construction? How may the value of *sestertium decies, centies,* &c. be got approximately (547, note *)?

§ 69. Give the division of the *As*. Explain *asses usuræ*. By what other name was this rate of interest expressed?

APPENDIX.

(I.)

ON THE RELATIVE PRONOUN AND RELATIVE ADVERBS (UBI, UNDE, QUO, &c.) WITH THE SUBJUNCTIVE. (From *Krüger*.)

1. The verb of the relative clause is in the *indicative*, when what is asserted in it is stated as a *simple fact*.

   Fugienda est assentatio, *quæ* amico indigna *est*. Germani Rhenum transierunt non longe a mari, *quo* Rhonus *influit*.—Inveni hostem, *ubi quærebam*.

2. The verb of the relative clause is in the *subjunctive*, not only in *oblique narration* (in the quotation or narration of *another man's* thoughts), but also in the following cases:

3. A) When the notion of a *purpose* is involved in the relative clause, its verb stands in the *subjunctive*.

   Here the relative clause is virtually equivalent to a sentence with *ut* (or *nē*) introducing a *purpose*. Ex his delecti Delphos deliberatum missi sunt, *qui* (= *ut ii*) *consulerent* Apollinem (*Nep*.). Sordidi putandi sunt, qui mercantur a venditoribus, *quod* statim *vendant* (*C*.). Pisonis domum, *ubi habitaret*, legerat (*C*.). [Here the rel. clause is mostly translated into English by the *infin.*]

4. B) When the notion of a *consequence* is involved in the relative clause, its verb stands in the *subjunctive*.

   Here the *relative* is virtually equivalent to a *talis* or *ejusmŏdi ut:* the *ut* introducing a *consequence*. This *qui* is often really preceded by *is* (ea, id; *that* = *such*), *talis*, *ejusmodi*, *tam*, *tantus*, &c.; or by *dignus*, *indignus*, *aptus*, &c., which involve the notion of *such* with that of *merit*, *suitableness*, &c.; or by a *comparative* with *quam*.

5. *Alone.*] Paci, *quæ* nihil habitura *sit* insidiarum, semper est consulendum (*C*.). Secutæ sunt complures dies tempestates, *quæ* et nostros in castris *continerent*, et hostem a pugnâ *prohiberent* (*Cæs*.). Heraclius magistratum Syracusis habebat, homo nobilis, *qui* sacerdos Jovis *fuisset* (*C*.). Genus dicendi est eligendum, *quod* maxime *teneat* eos, qui audiant (*C*.). Duo tum excellebant oratores, *qui* me imitandi cupiditate *incitarent* (*C*.).

6. ☞ A sentence of this kind may also be arranged *co-ordinately* by a *copulative* or *adversative* conjunction (*et*, *sed*).

L. Sextius, strenuus adolescens, *et cujus* spei nihil præter genus patricium *deesset* (L. = *and* one, to whose *hopes* &c). Intercessit res parva dictu, *sed quæ* studiis in magnum certamen *excesserit* (= *but* one which *through party-feeling*, &c. *L.*).

7 With *talis*, *ejusmŏdi*, &c.] Innocentia est affectio animi *talis*, *quæ* noceat nemini (*C.*). Nulla acies ingenii humani *tanta* est, *quæ* penetrare in cœlum . . . possit (*C.*). Videndum est, ut *eâ* liberalitate utamur, *quæ prosit* amicis, *noceat* nemini (*C.*). Nemo omnium *tam* immanis est, *cujus* mentem non *imbuerit* deorum opinio (*C.*). Nomen legati *ejusmŏdi* esse debet, *quod* non modo inter sociorum jura, sed etiam inter hostium tela incolume *versetur* (*C.*).

8. With *dignus*, *indignus*, *idoneus*, *aptus*, &c.] Livianæ fabulæ non satis *dignæ* sunt, *quæ* iterum *legantur* (*C.*). Forsitan non *indigni* sumus, *qui* nobismet ipsi multam [= mulctam] *irrogemus* (*Liv.*). Academici et Peripatetici mentem . . . . solam censebant *idoneam*, *cui crederetur* (*C.*). Nulla videbatur *aptior* persona, *quæ* de illâ ætate *loqueretur* (*C.*).

9. With *comparative* and *quam.*] Campani *majora* deliquerant, *quam quibus* ignosci posset (*sc.* majora, *quam ea, quibus*): had been guilty of greater offences than *such* offences *as* could be pardoned, = offences *too* great *to be pardoned**.

10. To this head belongs also the mood after, *is sum qui* (= '*I am one who*,' or '*I am the man to*'); *sunt, qui; reperiuntur, qui* &c. Thus: *sunt, reperiuntur, qui putent*, &c. = there are (found) persons, who are *such* (of *such* a character, &c.), *that* they do so and so. See on these phrases, 20—25.

11. c) When the notion of a *cause* or *reason* (stating the *ground* of the assertion contained in the principal clause) is involved in the relative clause, its verb stands in the *subjunctive*.

12. The notion here is really the same as that in 4, b), of which it might be considered a *subdivision*. It is implied that the *antecedent* is of *such a kind*, that the *consequence* stated in the relative clause holds good, this *consequence* being also a *ground* for what is stated of the antecedent in the principal clause. Thus: Tarquinio quid impudentius, *qui* bellum *gereret* cum iis, qui non tulerant ejus superbiam? *Who was ever more insolent than Tarquin*—a man *who* [i. e. one of *such* a character, *that* he] *actually waged war*, &c.; but in another way of viewing it, 'his waging war with those who could not endure his pride, is the *ground* upon which Cicero builds the truth of his assertion, that no man ever exceeded the insolence of this sovereign; so that *qui*

* In this construction the rel. is *sometimes* omitted: Postea quidquid erat oneris . . . . . Segestanis præter ceteros imponebat, aliquanto amplius *quam ferre possent*, i.e. *quam* quod *ferre possent.* (C.)

gereret = *quum* gereret. So: Stulti sumus, *qui* Drusum —cum P. Clodio conferre *audeamus* (*C.*), *We are fools for presuming*, &c.; i. e. *we*, being *such* persons *as* to venture to do this, are *thereby* proved fools. O fortunate adolescens, *qui* tuæ virtutis Homerum præconem *inveneris!* (*C.*) Veteres philosophi ad incunabula accedunt, *qui* in pueritiâ facillime se *arbitrentur* naturæ voluntatem posse cognoscere (*C.*).

13. ☞ A *causal* relation *may exist* between a *relative* clause introduced by *qui* with the *indicative* and its principal clause; but this connexion is then left to be gathered from the *nature* of the clause, *without being indicated* by its *structure*. Thus: Omnia sunt meâ culpâ commissa, *qui* (= *nam* or *quia* ego) ab iis me amari *putabam*, qui invidebant (*C. Fam.* 141). See 17.

From this *causal* relation we arrive naturally at the *concessive* or *adversative* relation:

14. D) When the *relative* clause stands in a *concessive* or *adversative* relation to the principal clause, its verb stands in the *subjunctive*.

15. A *concessive* or *adversative* relation is that which *we* express by '*though*' (although)—often with '*yet*' following. Something is then *granted* or assumed as *possible*, by which, however, we maintain that the *truth* of the assertion made in the principal sentence is not destroyed.

Egomet, *qui* sero Græcas literas *attigissem*, tamen, quum Athenas venissem, complures ibi dies sum commoratus (*C.*; the adversative relation is here indicated by the *tamen*).

Sæpe videmus fractos pudore, *qui* ratione nullâ *vincerentur*, *We often see men who are overpowered by shame*, though *they are convinced by no reasoning:* i. e. who are yet *such* persons, *that* they are unconvinced by any reasoning. Sapiens posteritatem, *cujus* sensum habiturus non *sit*, ad se putet pertinēre (*C.*). Absolvite eum, *qui* se *fateatur* maximas pecunias cum summâ sociorum injuriâ cepisse (*C.*).

16. Sometimes the relative is found with a subjunctive mood, which does not depend (as in the examples hitherto given) upon the *kind of relation* between the *relative* and *principal* clauses, but is simply *potential*, exactly as in a principal sentence (i. e. = *may*, *might*, &c. with the verb). Thus in a *principal* sentence: Perfectum officium rectum, ut opinor, *vocemus* (= we *may* call). So in a *relative* sentence: Perfectum officium, *quod* rectum *vocemus* (= which we *may call*), &c. Aut totum est negandum, *quod* in argumentatione adversarius *sumserit* (= may [possibly] *have* assumed) . . . . . aut redarguenda ea, *quæ* pro verisimilibus *sumta sunt* (here the *indicative* is used, to denote what has *actually* been assumed).——This kind of subjunctive is very common in the *restrictive* forms *quod sciam* (= quantum sciam *), '*as far as* I know,' and similar forms with which *quidem* (= *at least*) is often used: antiquissimi fere

* Though in *quantum possum, quantum ego perspicio,* &c. the *indicative* is used.

sunt *quorum quidem* scripta *constent*, &c.; omnium oratorum, *quos equidem cognoverim*, &c. When the connexion requires it, the verb will be in the *imperfect* subj. Neque quidquam est de hac parte post Panætium explicatum, *quod, quidem* mihi *probaretur*, de (= ex) iis *quæ* in manus meas *venerint* (*C.*).

17. It has been before remarked (13) that the *causal* relation does not always *require* the verb to be in the *subjunctive*. The *indicative* gives more weight to the cause as a *fact* of *actual occurrence*, than the subjunctive does. Habeo senectuti magnam gratiam *quæ* mihi sermonis aviditatem *auxit*, &c. the subj. *quæ auxerit* would = I thank her *for having* increased, &c.; the indic. *quæ auxit*, = I thank her, *for she has* increased, &c.

18. In like manner the *adversative* or *concessive* relation may also have its verb in the *indicative*, when *the fact* is to be thus definitely stated: ego, *qui* me ostreis et murænis facile *abstinebam*, a betâ et a malvâ deceptus sum (I, *though* I abstained without difficulty from . . . . , yet &c. *C.*).

19. To the *causal* qui is often prefixed *ut* *, *utpote*, or *quippe*. The *regular* mood with these particles is the *subjunctive*: with *quippe qui* Cicero *always* uses the *subjunctive*; Sallust *always*, and Livy, *now and then*, the indicative. So the indicative is sometimes found with *utpote qui*.

Magna pars Fidenatium, *ut qui* coloni additi Romanis *essent*, Latine sciebant (*L.*). Antonius non procul aberat *utpote qui* magno exercitu locis æquioribus expeditus in fugâ *sequeretur* (*Sall.*). Solis candor illustrior est, quam ullius ignis, *quippe qui* in immenso mundo tam longe lateque *colluceat* (*C.*).—[*Utpote* with *indic.*] Ea nos, *utpote qui* nihil contemnere *solemus*, non pertimescebamus (*C.* Att. 2. 24, 4).

20. The subjunctive (to be explained by 4, B) is very common after *sunt, qui; reperiuntur, qui*, &c.: but here different constructions must be distinguished:

21. *a*) The relative sentence is simply a *description of the subject*: the *predicate* stating that there *exist, are found*, &c. *such* persons or things *as* the relative clause describes. Thus in *sunt, qui censeant*, '*there are some persons who think*,' the statement is, that, if we enquire whether there *exist any* persons whose characters, mode of thinking, &c. are *such, that* they hold the opinion in question, we shall find that *some such* persons *do exist*. Thus the relative sentence relates to the *character*, the *quality* of the *subject* (the thing, person, &c. of which any thing *is predicated* in the relative clause). So that this form belongs to the class of *consecutive*

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* Caius et Titus diligunt se, *ut* germani fratres, *is* ambiguous: = *love* as brothers, *or* (as) being own brothers *love each other*.

sentences (4): *sunt, qui censeant*, 'there are some *such* persons, &c. *that* they think *,' &c The mood is here the *subjunctive.*

Qui se ultro morti *offerant*, facilius reperiuntur, quam *qui* dolorem patienter *ferant* (*Cæs.*). *Est, quod differat* in hominum ratione habendâ inter justitiam et verecundiam (*C.*)

22. *b*) The relative sentence is also simply a *description of the subject*, when the principal clause asserts that there are *many, several, few, some, some certain number* or *none* of the subjects described in the relative clause: so that the subject has with it, as an *attributive*, some *definite* or *indefinite numeral* or *pronoun*, sometimes with *viri, homines*, &c. The *subjunctive* is here used, and may be explained by the same considerations that we have just used in *a*). To this head belong the forms *nemo est, nihil est, quotusquisque est*, &c.

Tria sunt, *quæ sint efficienda* dicendo (*C.*). *Nonnulli* sunt *qui* ea, quæ immineant, non *videant* (*C.*). In omnibus seculis *pauciores viri* reperti sunt, *qui* suas cupiditates, quam *qui* hostiam copias *vincerent* (*C.*). *Quotusquisque* est, *qui* somniis *pareat?* (*C.*) *Nemo* est orator, *qui* se Demosthenis similem esse *nolit* (*C.*). Sit *aliquis, qui* nihil mali *habeat* (*C.*). Sunt *quidam* e nostris, *qui* hæc subtilius *velint* tradere (*C.*).

23. *c*) But the case is different, when the *subject* is a *definite individual* or *certain definite individuals*. Here the relative clause will have its verb in the *indicative, except* when it can be reduced under one of the preceding heads. When it stands in the *indicative*, it is not itself the *subject*, but only an *attribute* of the subject. Fuit Arganthonius quidam Gadibus, *qui* octoginta *regnavit* annos, centum et viginti *vixit* (*C.*). Fuit haud ignobilis Argis, | *Qui* se *credebat* miros audire tragœdos | In vacuo lætus sessor plausorque theatro; | Cetera *qui* vitæ *servaret* munia recte, &c. (*Hor.*) Here both the rel. clauses state a fact with ref. to the *subject*, the (*homo*) *haud ignobilis:* the *qui credebat* states it *historically* as a simple fact, without *referring* it as a *peculiarity* to the character of the individual: the *qui servaret*, on the contrary, *does* refer it to *the peculiarity* of the individual's character: *there was a man* who used to imagine, &c. (*historical*),—[yet] *one who* performed all the other actions of our daily life correctly, &c.: he was *such* a pesson, *that* he,

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* In English, we *usually* construe *sunt, qui censeant* by '*some persons think*.' Here we *assume* the existence of such persons, and *assert* the fact that they hold the opinion. We *may* however expand this into *two* propositions (as in Latin), and *assert* the *fact* that *persons holding such opinions* do really *exist* '*There are some* who think:' '*there are found* persons who maintain,' &c.

&c.: the clause *qui servaret* places him in a *certain class* of men, that of those who perform the common duties of life respectably and correctly.——Sunt *nonnullæ disciplinæ, quæ* .... officium omne *pervertunt*, i. e. *some particular* schools *which* do this—*exist; sunt nonnullæ disciplinæ, quæ* officium omne *pervertant* would state the same fact *indefinitely:* the *indic.* implies that the speaker knows them *definitely*, and could name them. Sunt *bestiæ quædam, in quibus inest* aliquid simile virtutis (*C.*). *Sunt quidam, qui* molestas amicitias *faciunt* (*C.*).——The case may be explained in the same way, where no *definite individual* or *individuals* are named in the principal clause, but are *obviously implied:* ex quibus (nationibus) *sunt qui* piscibus atque ovis avium vivere *existimantur* (*Cæs.:* amongst these tribes are some [*certain, definite* persons] *who are believed*, &c.) *Fuere* extra conjurationem *complures, qui* ad Catilinam *profecti sunt* (*Sall.*). Tum primum *reperta sunt* (*sc.* ea) *quæ* per tot annos rempublicam *exedēre* (*Tac.*, the *particular* evils, *which actually had* been preying upon the state for many years).——It will obviously often be *indifferent*, which mode of describing the fact the narrator chooses: i. e. whether he will make the descriptive assertion in the *form* of a fact (*indicative*) or refer it to the *peculiar character, constitution*, &c. of the subject (*subjunctive*). The prevailing usage is for the latter method. With *Horace* the indicative is the favorite mood.

From all these must be distinguished the following cases:—

24. (1) The case when *est, sunt*, &c. do not form the *predicate*, but are simply the *copula*. The relative clause here forms, as in *a, b*, a *description of the subject*, whether it is already expressed in the principal clause or not. But the difference is, that *more than mere existence* is predicated of this subject in the principal clause: e. g. *Sunt* his alii multum *dispăres*, simplices et aperti, *qui* nihil ex occulto agendum *putant* (*C.*). Here the *subject alii* (further expanded and defined by *qui* ... *putant*, &c.) has for its predicate *sunt his dispăres*; the simple *sunt* not being the *predicate*, but only the *copula* (or connecting link) between the *subject* (*alii*) and the *predicate* (*his dispăres*). Optimates sunt principes publici consilii, sunt, *qui* eorum sectam *sequuntur* (= *ii, qui* .... *sequuntur*, sunt, *sc.* optimates: *are* also '*optimates*').

25. (2) The case where the relative clause itself with *est, sunt*, &c. forms a *description of the predicate*. *Temperantia* est, *quæ* in rebus aut expetendis aut fugiendis rationem ut sequamur *monet* = *temperantia monet*, but with emphasis added to both subject and predicate by the separation into two sentences. Here *we* use the indefinite '*it*' as subject: '*It is*

temperance, that warns us,' &c.* In this case the *subjunctive* is not used, unless what is predicated of the subject is to be represented as proceeding from its *peculiar* character or constitution †. This is often the case with '*is*' preceding in the principal clause: i. e. where '*I think*,' for instance, is expanded into '*I am* one who *think*,' &c. to give emphasis to the subject and predicate: *is* sum *qui putem*, &c. Num tu *is* es, *qui* in disputando non tuum judicium *sequare?* *C.* (See 8.) Sapientia est una, *quæ* mæstitiam *pellat* ex animis, &c.——Also without a preceding *demonstrative:* oculi *sunt*, quorum tum intentione, tum conjectu, tum hilaritate motus animorum *significemus* (*C.*).

26. In the same way the subjunctive stands after *est* (*non est, nihil est*) . . . . *quod ubi, unde, quo*, &c. Here, what is asserted in the subordinate clause being represented as something that proceeds from the *peculiar nature* of the thing in question, the *subjunctive* expresses the notion of *necessity* or *possibility*, which does not belong to the *indicative*. Thus *quid est, quod lætus es?* (Ter. Eun. 3, 5, 11.) is quite different from *est, quod gaudeas* (Plaut. Trin. 2, 2, 54). The latter = *there is something of such a kind, that you must* or *may rejoice:* the former represents the *lætum esse* as a *fact*, ('you *are* happy,') and asks *why*. Hence *est, quod gaudeas* = '*you have reason* to rejoice:' *quid est, quod lætus es?* = '*why is it*, that you *are* so happy?' Compare: *Quid est, quod* tu cum fortunâ queri *possis?* (*C.*) *Nihil est, quod* quisquam magnitudinem artium *pertimescat* (*C.*). *But:* volo audire, *quid sit propter quod* matronæ *procurrĕrunt* in publicum (*L.* 34, 3). So: *Nihil* (or *non*) habeo, *quod* incusem senectutem (*C.*); but habeo (*sc.* id) *quod* volo (*C.*).

27. ☞ It is worth mentioning, that when *non habeo* = *nescio* (i. e. *non* cognitum *habeo*), it takes not *quod*, but *quid* (i. e. is followed by a dependent interrogative clause). Non *habeo, quid* scribam (i. e. I *have it* not, *what I should write* =), *I don't know what to write* (C. Att. 15, 5); but *nihil habeo, quod scribam* (Att. 17, 19), = *I* have *nothing to write* (See Heusinger, *ad Off.* 2, 2, 11).

28. Finally, those relative clauses which are *incorporated* in a sentence whose verb is in the subjunctive, or in a clause con-

* So: Charilaus *fuit, qui* ad Publium Philonem *venit* (= *it was* Charilaus, *who* &c. *L.* 8, 25). Hic *erat, qui* apud Granīcum amnem nudo capite regem dimicantem clipeo suo *texit* (*Curt.* 8, 1, 20).

† When this *is not* or *is not to be represented as the* case, the *indicative* is found after *is, qui:* ista quidem sententia *ea* est, *quæ* neque amicos *parat*, neque inimicos *tollit* (*L.* 9, 3). Tu *is* es, *qui* me sæpe *ornasti* (*C. Fam.* 15, 4, 11. Compare the instances in the preceding note). Si nos *ii* sumus, *qui* esse *debemus* . . . . dubitare non possumus (C.).

sisting of the *accus.* with *infin.* (which, as forming the *object* of some *intellectual activity*, denotes something *thought* or *conceived*), usually have their verb in the *subjunctive*, even when they express what might be conceived as independent of any body's thought. By the *subjunctive* the relative clause is more *thoroughly incorporated* with the other sentence as a *part* of the *whole thought*. Erat Hortensio memoria tanta, *ut*, *quæ* secum commentatus *esset*, ea sine scripto verbis eisdem redderet, *quibus cogitavisset* (*C. Brut.* 88). Quid me reducem esse voluistis? An, ut inspectante me expellerentur ii, *per quos essem restitutus* (*C. Mil.* 37). In rebus antiquis, si *quæ* veri similia *sint*, pro veris *habeantur*, satis habeam (*Liv.* 5, 21). Earum rerum, quibus *abundaremus*, exportatio, et earum *quibus egeremus*, invectio certe nulla *esset*, nisi &c. (*C. Off.* 2, 3, 13.) So with relative *conjunctions:* Quum eo Catulus et Lucullus nosque ipsi postridie venissemus, *quam* apud Catulum *fuissemus* (*C. Acad.* 2, 3). The *indicative* is, however, found: Placet Stoicis, eos anhelitus terræ, *qui* frigidi *sunt*, quum fluere cœperint, ventos esse (*C. Div.* 2, 19). Facilis est conjectura, ea maxima esse expetenda ex nostris, *quæ* plurimum *habent* dignitatis * (*C. Fin.* 5, 13, 38).

(II.)

GENERAL REMARKS ON QUIS, ALIQUIS, QUISPIAM, QUISQUAM.

(1) *Si quis*, *si aliquis* or *quispiam*, and *si quisquam* or *ullus*, are all *correct: si quis* when the *any* is unemphatic, *si aliquis* when the *any* is emphatic; when, for instance, *any thing* is opposed to *every thing*, *much*, *the rest*, &c. (omnia, multum, cetera): *si quisquam* is less definite than *si aliquis* and *rare*. *Si quisquam* or *ullus* implies either *a doubt* as to the *existence of*

* Zumpt (whom I followed in 485) adds the case of *actions occurring repeatedly*, which, if stated in a relative sentence as occurring at a past time, are often expressed by a verb in the *imperfect* or *pluperfect* subjunctive. Here too the *relative pronoun* or *adverb* may be considered as referring to cases of *such a kind*, that the assertion could be predicated of them with truth: e. g. consilium et modum adhibendo, *ubi* res *posceret*, priores erant (*L.* i. e. in all cases which were *such*, *that* they required these qualities). Semper habiti sunt fortissimi, *qui* summam imperii *potirentur*, i. e. *such* nations *as* were in any age the ruling power. He proposes to call this '*the subjunctive of generality*,' but adds (§ 569, Engl. Ed.) that "the indicative is likewise used in these cases, and *even more frequently* than the subjunctive."

any, or states that a certain statement is true, if there be *but any* of the thing in question, whereas there *is much* of it, or are *many* such things in existence (391, w).

(2) On *negative* sentences.] *Quisquam* and *ullus* are here the *regular* words: but (*a*) *aliquis* and *quispiam* are also used, when the meaning is '*any, of whatever kind*,' '*any, be it who or what it may*;' or when they may be translated by '*some*,' '*some or other*.' Thus: video igitur Heium *neque* voluntate, *neque* difficultate *aliquâ* temporis . . . adductum esse, ut hæc signa venderet (*C. Verr.* 4, 6, 15). *Nego* esse quidquam a testibus dictum, quod aut vestrum *cuipiam* (*any of you, be he who he may*) esset obscurum, aut *cujusquam* oratoris eloquentiam quæreret (*C. Verr.* 1, 10, 29). *Matthiæ's* rule is, '*Aliquis* etiam in negantibus ponitur, quando de re sermo est, quæ *re vera est*, vel *cogitari saltem possit*' (*ad C. Cat.* 1. 6, 15).

b) *Quis* is used after the dependent *negative* particles *nē, nevē*, and the *interrogative num*, which expects a *negative* answer: but *aliquis quispiam* may also follow these particles: and then either *aliquis* expresses *emphasis* [timebat Pompeius *omnia ne aliquid* vos timeretis]; or *aliquis* or *quispiam* = '*any*, be it *who* or *what it may*,' '*some or other*' [*num* sermonem vestrum *aliquem* diremit noster interventus? (*C. Rep.* 1, 11): vereor *ne* hæc forte *cuipiam* nimis antiqua et jam obsoleta videantur (*C. Verr.* 1, 21, 56)]. Even *quisquam* is *now and then* found after *nē*: as *Sall. Jug.* 45, *ne quisquam* . . . venderet: and *Cæs. B. G.* 7, 40, interdicitque omnibus, *ne quemquam* interficiant (where the Ox. MS reads *ne quis quem*, without reason).

INDEX I.

ENGLISH.

[Q. stands for *Questions*.]

* The pronouns and abverbs for '*any*' may be thus exhibited.—(Compare however Appendix II. p. 189.)

	Exclusion of *all* †.	Inclusion of *all* alike; of *any indifferently.*	Inclusion of *some.*	Less emphatical after *si, ne, num,* &c.	
PRONOUNS.	quisquam ullus	quivis quilibet	aliquis quispiam	quis	*any* (body).
ADVERBS *a*) *Place.*	usquam { (*to*) (*at*)	quovis (*to*) ubivis } (*at*) ubilibet }	aliquo (*to*) alicubi } (*at*) uspiam }	quo (*to*) ——	*any* place or *any* where.
b) *Time.*	unquam	———	aliquando	quando	*any* time or *ever.*

† ☞ All are generally *excluded* when '*any*' follows *negatives;* or '*scarcely,*' '*than:*' and in questions that expect the answer '*no,*' ('*nobody,*' '*nothing,*') &c. Sine *ullâ* dubitatione, '*without any* hesitation:' *non* sine *aliquâ* dubitatione, '*not* without *some* hesitation.'

G.

J.

K.

L.

* *Neminis* and *nemine* are not found, but *nullius, nullo*:—except now and then *nemine* with pass. participle, in Suet., Tacitus, &c. *Nullo* with pass. partcp. is rare. See 363, note †.—Nemo *ablativum* nec habet, nec habet *genitivum*.

T.

* Rarius *interdum* quam *nonnunquam* esse memento.
† Take arms, arma capere *or* sumere. (*Cicero.*)

Then (= at that time), tum.
Then (= after), deinde, inde.
Then (= therefore), igitur, itaque.
There, ibi.
There is no doubt, non est dubium quin.
There are some who (think), sunt qui (putent).
There are not wanting, non desunt qui (subj.).
There are found some who, reperiuntur qui (subj.).
Thigh, femur, oris, n.
Thing. A thing which (referring to a preceding sentence), id quod: *sometimes*, quæ res, 36.
Think, censēre, putare, existimari, arbitrari. S. 257.
Think nothing of, nihili facere, 266.
Thirst for, sitire, acc., 246.
This being the case, quæ quum ita sint.
Thousand, mille, adj.; pl. millia, subst.
Threaten, minari. See end of 222.
Three hundred, trecenti.
Three days, space of, triduum.
Three years, space of, triennium.
Through, expressing the *cause*, sign of *abl.*
Throw before, projicĕre (jec-, ject-): see p. 69, l.
Throw off, exuere.
Till, colere (colu-, cult-).
Till, donec, dum, quoad, 507, &c.
Time, at that, id temporis.
Time: at the time of the Latin Games, Ludis Latinis.
Time, for a long, dudum, diu, jamdudum, &c. S. 420.
Times, two or three (= several times)*, bis terque.
Times, two or three (= not more than)*, bis terve.
Times: many times as great, multis partibus major.
Timid, timidus.
Tired: am — of, tædet me, gen.
To death (after *condemn*), capitis.
To no purpose, nequicquam, frustra. S. 33.
To each other (after *contrary*, *compare*), inter se.
Toga, toga.
Together (after to *compare*), inter se.
To-morrow, cras.
Tongues: to hold their —, 299.
Too much, nimius (nimius somnus *or* nimium somni).
Too dear, nimio.
Top of, summus, adj. See 179.
Torch, tæda.
Tortured: to be — in mind, discruciari animi.
Towards, adversus, erga, 470: in, 281.
Treachery, proditio.
Treason, proditio.
Treaty, fœdus, eris.
Tribune, tribunus.
Triumph, triumphus.
Triumph, in, per triumphum (ducere).
Triumph: gain a — for a victory over the Gauls, de Gallis triumphare.
Troublesome, molestus.
Troy, Troja.
True: it is—but, ille quidem—sed, 383.
Truly, vere.
Trustworthy, fidelis.
Truth, veritas.
Turn back, revertere, reverti, 339.
Turn out, evadere (vas-).
Turn it into a fault, vitio vèrtere, 242 (2).
Tuscan, Tuscus.
Two days, space of, biduum.

U.

Unacquainted with, rudis, gen.
Unbecoming, it is, dedecet, acc.
Unburied, inhumatus.
Under favour, bonâ tuâ veniâ.
Under such an age, 306.
Understand, intelligere (lex-, lect-).
Undertake, suscipere: (= engage to do) recipere. (Both cēp-, cept-.)
Undertake to corrupt, corrumpendum suscipere.
Unexpected, insperatus.
Unexpectedly, de improviso.
Unfriendly, inimicus.
Unless, nisi, 451.
Unless indeed, nisi vero, *or* forte.
Unless I am mistaken, nisi me fallit.
Unlike, dissimilis, dat.
Unmindful, immemor, gen.
Unskilled in, imperītus, gen.
Unteach, dedocēre, two acc.
Unwilling to be, nolle.
Unwilling, } invitus.
Unwillingly, }
Unworthy, indignus, abl.
Use, uti (usus), abl.
Use, make a bad — of, male uti, *abl.*
Use, make a perverse — of, perverse uti, *abl.*
Useful, utilis, 212.
Useless, inutilis, 212.
Utter many falsehoods, multa mentiri (*de*), 38.

* BIS TERQUE *augebit, minuet* BIS TERVE notatum.

INDEX II.

LATIN, AND CRITICAL REMARKS.

Words followed by (*s*) are distinguished from their synonymes.

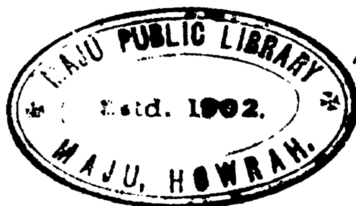
B.

† BIS TERQUE *augebit*, *minuet* BIS TERVE *notatum*.
‡ Potius dixerim, ubi de re præteritâ agatur, perfectum subjunctivi magis *eventum facti* spectare, imperfectum *mentem et consilium agentis*.—Günther.

† *Moneo*, = to *warn* a person *to do something*, sometimes takes infin. instead of ut with subj.—Cic. hardly ever uses the infin. if any particular *subject* is named: —*ratio ipsa* MONET, *amicitias* COMPARARE.

Q.

THE END.



GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, LONDON.